



*In the name of Allah: the Compassionate, the Merciful*

## سورة القصص

## AL-QASAS

### Name

The Surah takes its name from verse 25 in which the word Al-Qasas occurs. Lexically, *qasas* means to relate events in their proper sequence. Thus, from the view- point of the meaning too, this word can be a suitable title for this Surah, for in it the detailed story of the Prophet Moses has been related.

### Period of Revelation

As already mentioned in the introduction to Surah An-Naml, according to Ibn Abbas and Jabir bin Zaid, Surahs Ash-Shu`araa', An-Naml and Al-Qasas were sent down one after the other. The language, the style and the theme also show that the period of the revelation of these three Surahs is nearly the same. Another reason for their close resemblance is that the different parts of the Prophet Moses story as mentioned in these surahs together make up a complete story. In Surah Ash-Shu`araa', excusing himself for not accepting the office of Prophethood the Prophet Moses submits, "The people of Pharaoh have the charge of a crime against me; therefore, I fear that they will put me to death." Then, when he goes before Pharaoh, the latter says, "Did we not bring you up as a child in our house? You lived quite a few years of your life among us, and then you did what you did." Nothing more of this has been mentioned there, but in this Surah the other details have been supplied. Similarly, in Surah An-Naml the story starts abruptly from the time when the Prophet Moses was journeying with his family and suddenly saw a fire at a distance. In that Surah nothing has been said about the nature of his journey, or the place he was coming from, or his destination, but this Surah supplies all the necessary details. Thus, the three Surahs read together complete the story of the Prophet Moses (Allah's peace be upon him).

### Theme and Topics

The main theme is to remove the doubts and objections that were being raised against the Prophethood of the Holy Prophet Muhammad (upon whom be Allah's peace and blessings) and to invalidate the excuses which were being offered for not believing in him.

For this purpose, first the story of the Prophet Moses has been related, which, by analogy with the period of revelation, impresses the following points in the listeners mind automatically:

First, Allah provides the means and motives of whatever He wills to do, in imperceptible ways. Thus, Allah so arranged things that the child through whom Pharaoh had to be removed from power, was bred and brought up in his own house, and he could not know whom he was fostering. Who can then fight God and frustrate Him by his machinations.

Secondly, Prophethood is not granted to a person amid festivities by issuing a proclamation from the earth and heavens. You wonder how Muhammad (upon whom be Allah's peace) has been blessed with Prophethood unexpectedly, all of a sudden, but Moses whom you yourselves acknowledge as a Prophet (v. 48) had also become a Prophet unexpectedly, while on a journey, and nobody had known what event had occurred in the desolation at the foot of Mt. Sinai. Even Moses himself did not know a moment before what he was going to be blessed with. He, in fact, had gone to bring a piece of the fire but had returned with the gift of Prophethood.

Thirdly, the person from whom Allah wants to take some service comes out without any army and armor and without an apparent helper or force at his back, yet he puts to rout much stronger and better equipped opponents. The contrast that existed between the strengths of Moses (peace be upon him) and Pharaoh was much more prominent and glaring than that which existed between Muhammad (peace be upon him) and the quraish; yet the world knows who had come out victorious in the end and who had been routed.

Fourthly, you refer to Moses again and again and say, "Why has Muhammad not been given the same which was given to Moses? -- i. e. miracles of the staff, the shining hand, etc. -- as if to suggest that you would readily believe only if you were shown the kind of the miracles that were shown by Moses to Pharaoh. But do you know what sort of response was made by those who were shown those miracles? They had not believed even after seeing the miracles, and had only said, "This is magic", for they were involved in stubbornness and hostility to the Truth. The same malady afflicts you today. Will you believe only when you are slowly the same kind of miracles? Then, do you know what fate the disbelievers had met even after seeing the miracles? They were annihilated by Allah. Do you now wish to meet the same doom by asking for the miracles in your obstinacy?

These were the things which were automatically impressed in the mind of every listener who heard this story in the pagan environment of Makkah, for a similar conflict was going on at that time between the Holy Prophet and disbelievers of Makkah as had already taken place between the Prophet Moses and Pharaoh before. This was the background against which the story of the Prophet Moses was narrated so that a perfect analogy was established automatically in every detail between the conditions prevailing then in Makkah and those existing in the time of the Prophet Moses. Then, from verse 43 onward the discourse turns to the real theme.

In the first place, the narration of a two thousand year old historical event by the Holy Prophet with such accuracy and detail, is presented as a proof of his Prophethood although he was un-lettered and the people of his city and clan knew full well that he had no access to any source of such information as they could point out.

< miracles.? of kind any shown were you though even it see never would malady, this with afflicted remained if But whims. and lusts your serve not do only truth the still can God?You from miracles

brought had acknowledge, yourselves as who, either, Moses in believe did when Prophet demanding justified be ?How them, to said is It answered. been has brought?? which ?Why objection, oft-repeated their Then guidance. for arrangement made Allah heedless they mercy Allah?s forward put a appointment his>

Then the disbelievers of Makkah have been warned and put to shame for an event that occurred in those very days. Some Christians had come to Makkah and embraced Islam when they heard the Qur'an from the Holy Prophet. Instead of learning any lesson from this the Makkans were so upset at this that their leader, Abu Jahl, disgraced those people publicly.

In conclusion, the excuse that the disbelievers put forward for not believing in the Holy Prophet has been dealt with. What they feared was this:"If we give up the polytheistic creed of the Arabs and accept the doctrine of *Tauhid* instead, this will put an end to our supremacy in the religious, political and economic fields, which, in turn, will destroy our position of the most influential tribe of Arabia and we shall be left with no refuge anywhere in the land." As this was the real motive of the chiefs of the Quraish for their antagonism towards the Truth, and their doubts and objections were only the pretenses, which they invented to deceive the common people, Allah has dealt with these fully till the end of the Surah, considered each aspect of these in a wise manner and offered the remedy for their basic ailment due to which those people judged the Truth and falsehood only from the viewpoint of their worldly interests.

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The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

## طسم ﴿1﴾

Ta-Sin-Mim

طسم

Translit	<i>Ṭā-Sîn-Mîm</i>
AhmedAli	طسم
Jalandhry	طسم
YusufAli	Ta. Sin. Mim.
M.Khan	Tâ-Sîn-Mîm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
Pickthal	Ta. Sin. Mim.
Shakir	Ta sin Mim.

## تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿2﴾

(of) the Book	الْكِتَابِ	(are) the verses	آيَاتُ	These	تِلْكَ
				manifest	الْمُبِينِ

Translit	<i>Tilka 'Āyātu Al-Kitābi Al-Mubīni</i>
AhmedAli	یہ روشن کتاب کی آیتیں ہیں
Jalandhry	یہ کتاب روشن کی آیتیں ہیں
YusufAli	These are Verses of the Book that makes (things) clear.
M.Khan	These are Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
Pickthal	These are revelations of the Scripture that maketh plain.
Shakir	These are the verses of the Book that makes (things) clear.

## نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿3﴾

Of	مِنْ	To you	عَلَيْكَ	We recite	نَتْلُو
And Pharaoh	وَفِرْعَوْنَ	(of) Moses	مُوسَىٰ	The news	نَبَأِ
Who believe	يُؤْمِنُونَ	For a people	لِقَوْمٍ	In truth	بِالْحَقِّ

Translit	<i>Natlū `Alayka Min Naba'i Mūsá Wa Fir`awna Bil-Ĥaqqi Liqawmin Yu'uminūna</i>
AhmedAli	ہم تجھے ایمان داروں کے فائدے کے لیے موسیٰ اور فرعون کا کچھ صحیح حال سناتے ہیں
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) ہم تمہیں موسیٰ اور فرعون کے کچھ حالات مومن لوگوں کو سنانے کے لئے صحیح صحیح سناتے ہیں
YusufAli	We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.
M.Khan	We recite to you some of the news of Mûsa (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in

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	this Qur'ân, and in the Oneness of Allâh).
Pickthal	We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.
Shakir	We recite to you from the account of Musa and Firon with truth for people who believe.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

Exalted himself	عَلَا	Pharaoh	فِرْعَوْنَ	Verily	إِنَّ
And made	وَجَعَلَ	The land	الْأَرْضِ	In	فِي
Weakening	يَسْتَضَعِفُ	Sects	شِيَعًا	Its people	أَهْلَهَا
Killing	يُذَبِّحُ	Among them	مِنْهُمْ	A group	طَائِفَةً
Their females	نِسَاءَهُمْ ۚ	And letting live	وَيَسْتَحْيِي	Their sons	أَبْنَاءَهُمْ
Of	مِنْ	He was	كَانَ	Verily	إِنَّهُ
				Those who commit great sins	الْمُفْسِدِينَ

Translit	'Inna Fir'awna `Alā Fī Al-'Ardī Wa Ja `ala 'Ahlāhā Shiya`āan Yastad`ifu Tā'ifatan Minhum Yudhabbiḥu 'Abnā'ahum Wa Yastahyī Nisā'ahum 'Innahu Kāna Mina Al-Mufsidīna
AhmedAli	بے شک فرعون زمین پر سرکش ہو گیا تھا اور وہاں کے لوگوں کے کئی گروہ کر دیئے تھے ان میں سے ایک گروہ کو کمزور کر رکھا تھا ان کے لڑکوں کو قتل کرتا تھا اور ان کی لڑکیوں کو زندہ رکھتا تھا بے شک وہ مفسدوں میں سے تھا
Jalandhry	کہ فرعون نے ملک میں سر اٹھا رکھا تھا اور وہاں کے باشندوں کو گروہ گروہ بنا رکھا تھا ان میں سے ایک گروہ کو (یہاں تک) کمزور کر دیا تھا کہ ان کے بیٹوں کو ذبح کر ڈالتا اور ان کی لڑکیوں کو زندہ رہنے دیتا۔ بیشک وہ مفسدوں میں تھا
YusufAli	Truly Pharaoh elated himself in the land and broke up its people into sections depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.
M.Khan	Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants).
Pickthal	Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.
Shakir	Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief makers.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

Do a favour	نَمُنَّ	To	أَنْ	And We wished	وَنُرِيدُ
We weak	اسْتُضْعِفُوا	Those who	الَّذِينَ	On/to	عَلَى
And to make them	وَنَجْعَلَهُمْ	The land	الْأَرْضِ	In	فِي
The inheritors	الْوَارِثِينَ	And to make them	وَنَجْعَلَهُمْ	Rulers	أَئِمَّةً

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Translit	<i>Wa Nurīdu 'An Namunna `Alá Al-Ladhīna Astud`ifū Fī Al-'Arđi Wa Naj`alahum 'A'immatanWa Naj`alahumu Al-Wāriṭhīna</i>
AhmedAli	اور ہم چاہتے تھے کہ ان پر احسان کریں جو ملک میں کمزور کیے گئے تھے اور انہیں سردار بنادیں اور انہیں وارث کریں
Jalandhry	اور ہم چاہتے تھے کہ جو لوگ ملک میں کمزور کر دیئے گئے ہیں اُن پر احسان کریں اور اُن کو پیٹھوا بنائیں اور انہیں (ملک کا) وارث کریں
YusufAli	And We wished to be gracious to those who were being depressed in the land to make them leaders (in faith) and make them heirs
M.Khan	And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,
Pickthal	And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,
Shakir	And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

In	فِي	(for) them	لَهُمْ	And to establish	وَنُمَكِّنْ
Pharaoh	فِرْعَوْنَ	And We let see	وَنُرِيَ	The land	الْأَرْضِ
From them	مِنْهُمْ	And their hosts	وَجُنُودَهُمَا	And Haman	وَهَامَانَ
fearing	يَحْذَرُونَ	They wer	كَانُوا	That (which)	مَا

Translit	<i>Wa Numakkina Lahum Fī Al-'Arđi Wa Nuriya Fir`awna Wa Hāmāna Wa Junūdahumā MinhumMā Kānū Yaḥdharūna</i>
AhmedAli	اور انہیں ملک پر قابض کریں اور فرعون ہامان اور ان کے لشکروں کو وہ چیز دکھادیں جس کا وہ خطر کرتے تھے
Jalandhry	اور ملک میں ان کو قدرت دیں اور فرعون اور ہامان اور اُن کے لشکر کو وہ چیزیں دکھادیں جس سے وہ ڈرتے تھے
YusufAli	To establish a firm place for them in the land and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.
M.Khan	And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared.
Pickthal	And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.
Shakir	And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفَتْ عَلَيْهِ فَإِلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ  
إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

The mother	أُمِّ	(to)	إِلَىٰ	And We inspired	وَأَوْحَيْنَا
Suckle him	أَرْضِعِيهِ ۖ	To	أَنْ	(of) Moses	مُوسَىٰ

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For him	عَلَيْهِ	You fear	خِفْتَ	But if	فَإِذَا
The river	النَّيْمِ	Into	فِي	Then cast him	فَأَلْقِيهِ
And not	وَلَا	Fear	تَخَافِي	And not	وَلَا
Shall bring him back	رَادُّوهُ	Verily We	إِنَّا	Grieve	تَحْزَنِي ۖ
(one) of	مِنْ	And shall make him	وَجَاعِلُوهُ	To you	إِلَيْكَ
				The Messengers	الْمُرْسَلِينَ

Translit	<i>Wa 'Awhaynā 'Ilā 'Ummi Mūsā 'An 'Ardī 'ihī Fa'idhā Khifti 'Alayhi Fa'alqīhi Fī Al-Yammi Wa Lā Takhāfti Wa Lā Tahzanī 'Innā Rāddūhu 'Ilayki Wa Jā'ilūhu Mina Al-Mursalīna</i>
AhmedAli	اور ہم نے موسیٰ کی ماں کو علم بھیجا کہ اسے دودھ پلا پھر جب تجھے اس کا خوف ہو تو اسے دریا میں ڈال دے اور کچھ خوف اور غم نہ کر بے شک ہم اسے تیرے پاس واپس پہنچا دیں گے اور اسے رسولوں میں سے بنانے والے ہیں
Jalandhry	اور ہم نے موسیٰ کی ماں کی طرف وحی بھیجی کہ اس کو دودھ پلاؤ جب تم کو اس کے بارے میں کچھ خوف پیدا ہو تو اسے دریا میں ڈال دینا اور نہ تو خوف کرنا اور نہ رنج کرنا۔ ہم اس کو تمہارے پاس واپس پہنچا دیں گے اور (پھر) اُسے پیغمبر بنا دیں گے
YusufAli	So We sent this inspiration to the mother of Moses: "Suckle (thy child) but when thou hast fears about him cast him, into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers."
M.Khan	And We inspired the mother of Mûsa (Moses), (telling): "Suckle him [Mûsa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi]
Pickthal	And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.
Shakir	And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the messengers.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ



(of) Pharaoh	فِرْعَوْنَ	The household	آلُ	Then pick him up	فَالْتَقَطَهُ
An enemy	عَدُوًّا	For them	لَهُمْ	That he might become	لِيَكُونَ
Pharaoh	فِرْعَوْنَ	Verily	إِنَّ	And grief	وَحَزَنًا ۖ
And their	كَانُوا	Hosts	وَجُنُودَهُمَا	And Hamna	وَهَامَانَ
				Were sinners	خَاطِئِينَ

Translit	<i>Fālaṭqaṭahu 'Ālu Fir'awna Liyakūna Lahum 'Adūwāan Wa Ḥazanāan 'Inna Fir'awna Wa Hāmāna Wa Junūdahumā Kānū Khāṭi'īna</i>
AhmedAli	پھر اسے فرعون کے گھر والوں نے اٹھا لیا تاکہ بالآخر وہ ان کا دشمن اور غم کا باعث بنے بے شک فرعون اور ہامان اور ان کے لشکر خطا کار تھے

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Jalandhry	تو فرعون کے لوگوں نے اس کو اٹھا لیا اس لئے کہ (نتیجہ یہ ہونا تھا کہ) وہ اُن کا دشمن اور (ان کے لئے موجب) غم ہو۔ بیشک فرعون اور ہامان اور اُن کے لشکرچوک گئے
YusufAli	Then the people of Pharaoh picked him up (from the river): (it was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.
M.Khan	Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners
Pickthal	And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.
Shakir	And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

(of) Pharaoh	فِرْعَوْنَ	The wife	امْرَأَتُ	And said	وَقَالَتِ
For me	لي	Of the eye	عَيْنٍ	A comfort	قُرْتُ
Kill him	تَقْتُلُوهُ	Do not	لَا	And for you	وَلَكَ ۖ
He may be of benefit to us	يَنْفَعَنَا	(that)	أَنْ	Perhaps	عَسَىٰ
As a son	وَلَدًا	We may adopt him	نَتَّخِذَهُ	Or	أَوْ
perceive	يَشْعُرُونَ	Not	لَا	And they	وَهُمْ

Translit	<i>Wa Qālat Amra'atu Fir`awna Qurratu `Aynin Lī Wa Laka Lā Taqtulūhu `Asá 'An Yanfa`anā'Aw Nattakhidhahu Waladāan Wa Hum Lā Yash`urūna</i>
AhmedAli	اور فرعون کی عورت نے کہا یہ تو میرے اور تیرے لیے آنکھوں کی ٹھنڈک ہے اسے قتل نہ کرو شاید ہمارے کام آئے یا ہم اسے بیٹا بنالیں اور انہیں کچھ خبر نہ تھی
Jalandhry	اور فرعون کی بیوی نے کہا کہ (یہ) میری اور تمہاری (دونوں کی) آنکھوں کی ٹھنڈک ہے اس کو قتل نہ کرنا۔ شاید یہ ہمیں فائدہ پہنچائے یا ہم اسے بیٹا بنالیں اور وہ انجام سے بے خبر تھے
YusufAli	The wife of Pharaoh said: "(Here is) a joy of the eye for me and for thee: slay him not. It may be that he will be of use to us, or we may adopt him as a son." And they perceived not (what they were doing)!
M.Khan	And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceive not (the result of that).
Pickthal	And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.
Shakir	And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.



## وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِيَ بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿10﴾

(of) the mother	أُمِّ	The heart	فُؤَادُ	And became	وَأَصْبَحَ
Verily	إِن	Empty	فَارِغًا ۚ	(of) Moses	مُوسَىٰ
Him	بِهِ	To disclose	لَتُبْدِيَ	She was very near	كَادَتْ
She strengthened	رَبَطْنَا	That	أَن	Had not	لَوْلَا
So that she might remain	لَتَكُونَ	Her heart	قَلْبِهَا	(over)	عَلَىٰ
		The believers	الْمُؤْمِنِينَ	(as one) of	مِنَ

Translit	Wa 'Aṣḥaba Fu'uādu 'Ummi Mūsā Fārighāan 'In Kādat Latubdī Bihi Lawlā 'An Rabaṭnā `Alā Qalbiḥā Litakūna Mina Al-Mu'uminīna				
AhmedAli	اور صبح کو موسیٰ کی ماں کا دل بے قرار ہو گیا قریب تھی کہ بے قراری ظاہر کر دے اگر ہم اس کے دل کو صبر نہ دیتے تاکہ اسے ہمارے وعدے کا یقین رہے				
Jalandhry	اور موسیٰ کی ماں کا دل بے صبر ہو گیا اگر ہم اُن کے دل مضبوط نہ کر دیتے تو قریب تھا کہ وہ اس (قصے) کو ظاہر کر دیں۔ غرض یہ تھی کہ وہ مومنوں میں رہیں				
YusufAli	But there came to be a void in the heart of the mother of Moses: she was going almost to disclose his (case) had We not strengthened her heart (with faith) so that she might remain a (firm) believer.				
M.Khan	And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.				
Pickthal	And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.				
Shakir	And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.				

## وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿11﴾

Follow him	قُصِّيهِ ۖ	To his sister	لِأُخْتِهِ	And she said	وَقَالَتْ
From	عَنْ	Him	بِهِ	So she watched	فَبَصُرَتْ
Not	لَا	While they	وَهُمْ	A far place	جُنْبٍ
				perceive	يَشْعُرُونَ

Translit	Wa Qālat Li'khtihi Quṣṣiḥi Fabaṣurat Bihi `An Junubin Wa Hum Lā Yash`urūna				
AhmedAli	اور اس کی بہن سے کہا اس کے پیچھے چلی جا پھر اسے اپنی ہو کر دیکھتی رہی اور انہیں خبر نہ ہوئی				
Jalandhry	اور اس کی بہن سے کہا کہ اس کے پیچھے پیچھے چلی جا تو وہ اُسے دور سے دیکھتی رہی اور ان (لوگوں) کو کچھ خبر نہ تھی				
YusufAli	And she said to the sister of (Moses) "Follow him." So she (the sister) watched him in the character of a stranger and they knew not.				
M.Khan	And she said to his [Musa's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place				

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	secretly, while they perceived not.
Pickthal	And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.
Shakir	And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,

﴿ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴾ 12 ﴿

Suckling mothers	الْمَرَاضِعَ	For him	عَلَيْهِ	And We had forbidden	وَحَرَّمْنَا
Shall	هَلْ	Then she said	فَقَالَتْ	Already	مِنْ قَبْلُ
People of	أَهْلِ	On/to	عَلَىٰ	I direct you	أَدُلُّكُمْ
For you	لَكُمْ	Who will care for him	يَكْفُلُونَهُ	A household	بَيْتٍ
Look after in a good manner	نَاصِحُونَ	To him	لَهُ	And they will	وَهُمْ

Translit	<i>Wa Ĥarramnā `Alayhi Al-Marādi`a Min Qablu Faqālat Hal 'Adullukum `Alá 'Ahli Baytin Yakfulūnahu Lakum Wa Hum Lahu Nāsihūna</i>
AhmedAli	اور ہم نے پہلے سے اس پر دایوں کا دودھ حرام کر دیا تھا پھر بولی میں تمہیں ایسے گھر والے بتاؤں جو اس کی تمہارے لیے پرورش کریں اور وہ اس کے خیر خواہ ہوں
Jalandhry	اور ہم نے پہلے ہی سے اس پر (دایوں) کے دودھ حرام کر دیئے تھے۔ تو موسیٰ کی بہن نے کہا کہ میں تمہیں ایسے گھر والے بتاؤں کہ تمہارے لئے اس (بچے) کو پالیں اور اس کی خیر خواہی (سے پرورش) کریں
YusufAli	And We ordained that he refused suck at first, until (his sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?" ...
M.Khan	And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"
Pickthal	And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?
Shakir	And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?

﴿ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾ 13 ﴿

His mother	أُمِّهِ	To	إِلَىٰ	So We restored him	فَرَدَدْنَاهُ
Her eye	عَيْنُهَا	Might be comforted	تَقَرَّ	That	كَيْ
And that she might know	وَلِتَعْلَمَ	Grieve	تَحْزَنَ	And not	وَلَا
(of) Allah	اللَّهِ	The Promise	وَعْدَ	That	أَنَّ
Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ	(is) true	حَقٌّ

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لا	Not	يَعْلَمُونَ	known
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Translit	<i>Faradadnāhu 'Ilā 'Ummihi Kay Taqarra 'Aynuhā Wa Lā Tahzana Wa Lita 'lama 'Anna Wa 'daAllāhi Ĥaqqun Wa Lakinna 'Aktharahum Lā Ya 'lamūna</i>
AhmedAli	پھر ہم نے اسے اس کی ماں کے پاس پہنچا دیا تاکہ اس کی آنکھیں ٹھنڈی رہیں اور غمگین نہ ہو اور جان لے کہ اللہ کا وعدہ سچا ہے لیکن اکثر آدمی نہیں جانتے
Jalandhry	تو ہم نے (اس طریق سے) اُن کو ان کی ماں کے پاس واپس پہنچا دیا تاکہ اُن کی آنکھیں ٹھنڈی ہوں اور وہ غم نہ کھائیں اور معلوم کریں کہ خدا کا وعدہ سچا ہے لیکن یہ اکثر نہیں جانتے
YusufAli	Thus did We restore him to his mother that her eye might be comforted, that she might not grieve and that she might know that the promise of Allah is true: but most of them do not understand.
M.Khan	So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not.
Pickthal	So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.
Shakir	So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might know that the promise of Allah is true, but most of them do not know.

## وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

وَلَمَّا	And when	بَلَغَ	He attained	أَشُدَّهُ	His full strength
وَاسْتَوَىٰ	And became perfect (in manhood)	آتَيْنَاهُ	We bestowed on him	حُكْمًا	Judgement
وَعِلْمًا ۖ	And knowledge	وَكَذَٰلِكَ	And hus	نَجْزِي	We reward
الْمُحْسِنِينَ	The good doers				

Translit	<i>Wa Lammā Balagha 'Ashuddahu Wa Astawā 'Ātaynāhu Ĥukmāan Wa 'Ilmāan Wa Kadhalika Najzī Al-Muhsinīna</i>
AhmedAli	اور جب اپنی جوانی کو پہنچا اور پورا توانا ہوا تو ہم نے اسے حکمت اور علم دیا اور ہم نیکیوں کو اسی طرح بدلہ دیا کرتے ہیں
Jalandhry	اور جب موسیٰ جوانی کو پہنچے اور بھرپور (جوان) ہو گئے تو ہم نے اُن کو حکمت اور علم عنایت کیا۔ اور ہم نیکیوں کا بدلہ دیا کرتے ہیں
YusufAli	When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.
M.Khan	And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islāmic Monotheism]. And thus do We reward the Muhsinūn (i.e. good doers - see the footnote of V.9:120)
Pickthal	And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.
Shakir	And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ  
عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ  
هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

At	عَلَى	The city	الْمَدِينَةِ	And he entered	وَدَخَلَ
Of	مِنْ	(of) unawareness	غَفْلَةٍ	A time	حِينَ
There (in it)	فِيهَا	And he found	فَوَجَدَ	Its people	أَهْلِهَا
This	هَذَا	Fighting	يَقْتَتِلَانِ	Two men	رَجُلَيْنِ
And that	وَهَذَا	His party	شِيعَتِهِ	(was) of	مِنْ
And asked him for help	فَاسْتَعَاثَهُ	His foes	عَدُوَّهُ ۖ	(was) of	مِنْ
His party	شِيعَتِهِ	(was) of	مِنْ	(the man) who	الَّذِي
(was) of	مِنْ	The one who	الَّذِي	Against	عَلَى
Moses	مُوسَى	So struck him with his fist	فَوَكَرَهُ	His foe	عَدُوَّهُ
He said	قَالَ	Him	عَلَيْهِ ۖ	And killed	فَقَتَلَ
The doing	عَمَلٍ	(is) of	مِنْ	This	هَذَا
An enemy	عَدُوٌّ	Verily he is	إِنَّهُ	(of) satan	الشَّيْطَانِ ۖ
		plain	مُبِينٌ	Misleading	مُضِلٌّ

Translit	<p><i>Wa Dakhala Al-Madinata `Alá Hîni Ghaflatin Min 'Ahlîhâ Fawajada Fîhâ Rajulayni Yaqtatîlâni Hâdhâ Min Shî'atihi Wa Hadhâ Min `Adûwihi Fâstaghâthahu Al-Ladhî Min Shî'atihi `Alâ Al-Ladhî Min `Adûwihi Fawakazahu Mûsâ Faqadâ `Alayhi Qâla Hâdhâ Min `Amali Ash-Shayṭāni 'Innahu `Adûwun Muḏillun Mubînun</i></p>
AhmedAli	<p>اور شہر میں لوگوں کی بے خبری کے وقت داخل ہوا پھر وہاں دو شخصوں کو لڑتے ہوئے پایا یہ ایک اس کی جماعت کا تھا اور یہ دوسرا اس کے دشمنوں میں سے تھا پھر اس نے جو اس کی جماعت کا تھا اپنے دشمن پر اس سے مدد چاہی تب موسیٰ نے اس پر مکا مارا پس اس کا کام تمام کر دیا کہما یہ تو شیطانی حرکت ہے بے شک وہ کھلا دشمن اور گمراہ کرنے والا ہے</p>
Jalandhry	<p>اور وہ ایسے وقت شہر میں داخل ہوئے کہ وہاں کے باشندے بے خبر ہو رہے تھے تو دیکھا کہ وہاں دو شخص لڑ رہے تھے ایک تو موسیٰ کی قوم کا ہے اور دوسرا اُن کے دشمنوں میں سے تو جو شخص اُن کی قوم میں سے تھا اس نے دوسرے شخص کے مقابلے میں جو موسیٰ کے دشمنوں میں سے تھا مدد طلب کی تو اُنہوں نے اس کو مکا مارا اور اس کا کام تمام کر دیا کہنے لگے کہ یہ کام تو (انگوئے) شیطان سے ہوا بیشک وہ (انسان کا) دشمن اور صریح بہرکانے والا ہے</p>
YusufAli	<p>And he entered the City at a time when its people were not watching: and he found there two men fighting—one of his own people, and the other, of his foes. Now the man of his own people appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"</p>
M.Khan	<p>And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked</p>

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	him for help against his foe, so Mûsa (Moses) struck him with his fist and killed him. He said: "This is of Shaitân's (Satan) doing, verily, he is a plain misleading enemy."
Pickthal	And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.
Shakir	And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

Verily I	إِنِّي	My Lord	رَبِّ	He said	قَالَ
So forgive	فَاغْفِرْ	Myself	نَفْسِي	Have wronged	ظَلَمْتُ
Him	لَهُ ۚ	And He forgave	فَغَفَرَ	(for me)	لِي
(is) the Oft-Forgiving	الْغَفُورُ	He	هُوَ	Verily	إِنَّهُ
				The Most Merciful	الرَّحِيمُ

Translit	<i>Qāla Rabbi 'Innī Ḥalamtu Nafsī Fāghfir Lī Faghafara Lahu 'Innahu Huwa Al-Ghafūru Ar-Rahīmu</i>
AhmedAli	کہا اے میرے رب! بے شک میں نے اپنی جان پر ظلم کیا سو مجھے بخش دے پھر اسے بخش دیا بے شک وہ بخشنے والا مہربان ہے
Jalandhry	بولے کہ اے پروردگار میں نے اپنے آپ پر ظلم کیا تو مجھے بخش دے تو خدا نے اُن کو بخش دیا۔ بیشک وہ بخشنے والا مہربان ہے
YusufAli	He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.
M.Khan	He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.
Pickthal	He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.
Shakir	He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

For that with which	بِمَا	My Lord	رَبِّ	He said	قَالَ
Never	فَلَنْ	Me	عَلَيَّ	You hve favoured	أَنْعَمْتَ
Of the criminals	لِلْمُجْرِمِينَ	A helper	ظَهِيرًا	I will be	أَكُونَ

Translit	<i>Qāla Rabbi Bimā 'An`amta `Alayya Falan 'Akūna Ḥahīrāan Lilmujrimīna</i>
AhmedAli	کہا اے میرے رب! جیسا تو نے مجھ پر فضل کیا ہے پھر میں گناہگاروں کا کبھی مددگار نہیں ہوں گا
Jalandhry	کہنے لگے کہ اے پروردگار تو نے جو مجھ پر مہربانی فرمائی ہے میں (آئندہ) کبھی گناہگاروں کا مددگار نہ ہوں

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

YusufAli	He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"
M.Khan	He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn (criminals, disbelievers polytheists, sinners)!"
Pickthal	He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.
Shakir	He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾

The city	الْمَدِينَةِ	In	فِي	So he became	فَأَصْبَحَ
When behold	فَإِذَا	Looking about	يَتَرَقَّبُ	Afraid	خَائِفًا
Yesterday	بِالْأَمْسِ	Had sought his help	اسْتَنْصَرَهُ	The man who	الَّذِي
To him	لَهُ	Said	قَالَ	Called him for his help	يَسْتَصْرِخُهُ ۚ
A misleader	لَغَوِيٌّ	Verily you are	إِنَّكَ	Moses	مُوسَىٰ
				plain	مُبِينٌ

Translit	<i>Fa'aşbaḥa Fī Al-Madīnati Khā'ifān Yatarāqqabu Fa'idhā Al-Ladhī Astanşarahu Bil-'Amsi Yastaşrikhuḥu Qāla Lahu Mūsā 'Innaka Laghawīyun Mubīnun</i>
AhmedAli	پھر شہر میں ڈرتا انتظار کرتا ہوا صبح کو گیا پھر وہی شخص جس نے کل اس سے مدد مانگی تھی اسے پکار رہا ہے موسیٰ نے اس سے کہا کہ بے شک تو صریح گمراہ ہے
Jalandhry	الغرض صبح کے وقت شہر میں ڈرتے ڈرتے داخل ہوئے کہ دیکھیں (کیا ہوتا ہے) تو ناگہاں وہی شخص جس نے کل اُن سے مدد مانگی تھی پھر اُن کو پکار رہا ہے۔ موسیٰ نے اس سے کہا کہ تو تو صریح گمراہ ہے
YusufAli	So he saw the morning in the City, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear a quarrelsome fellow!"
M.Khan	So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mūsā (Moses) said to him: "Verily, you are a plain misleader!"
Pickthal	And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.
Shakir	And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۚ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلُحِينَ ﴿١٩﴾

He decided	أَرَادَ	That	أَنْ	Then when	فَلَمَّا
The man	بِالَّذِي	Seize	يَبْطِشَ	To	أَنْ

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

To both of them	لَهُمَا	(was) an enemy	عَدُوٌّ	Who	هُوَ
Do you want	أَتُرِيدُ	O Moses	يَا مُوسَى	(the man) said	قَالَ
As	كَمَا	Kill me	تَقْتُلَنِي	To	أَنْ
Yesterday	بِالْأَمْسِ	A man	نَفْسًا	You killed	قَتَلْتَ
but	إِلَّا	You want	تُرِيدُ	Nothing	إِنْ
A tyrant	جَبَّارًا	Become	تَكُونُ	To	أَنْ
And	وَمَا	The land	الْأَرْضِ	In	فِي
To	تَكُونُ	You want	أَنْ	Not	تُرِيدُ
		Of	الْمُصْلِحِينَ	Be	مِنْ
		Those who do right			

Translit	<i>Falammā 'An 'Arāda 'An Yabṭisha Bial-Ladhī Huwa 'Adūwun Lahumā Qāla Yā Mūsā 'Aturīdu 'An Taqtulanī Kamā Qatala Nafsāan Bil-'Amsi 'In Turīdu 'Illā 'An Takūna Jabbārāan Fī Al-'Arḍi Wa Mā Turīdu 'An Takūna Mina Al-Muṣliḥīna</i>
AhmedAli	پھر جب ارادہ کیا کہ اس پر ہاتھ ڈالے جو ان دونوں کا دشمن تھا کما اے موسیٰ! کیا تو چاہتا ہے کہ مجھے مار ڈالے جیسا تو نے کل ایک آدمی کو مار ڈالا ہے تو یہی چاہتا ہے کہ ملک میں زبردستی کرتا پھرے اور تو نہیں چاہتا کہ اصلاح کرنے والوں میں سے ہو
Jalandhry	جب موسیٰ نے ارادہ کیا کہ اس شخص کو جو ان دونوں کا دشمن تھا پکڑ لیں تو وہ (یعنی موسیٰ کی قوم کا آدمی) بول اٹھا کہ جس طرح تم نے کل ایک شخص کو مار ڈالا تھا اسی طرح چاہتے ہو کہ مجھے بھی مار ڈالو۔ تم تو یہی چاہتے ہو کہ ملک میں ظلم و ستم کرتے پھرنا اور یہ نہیں چاہتے ہو کہ نیکو کاروں میں ہو
YusufAli	Then, when he decided to lay hold of the man who was an enemy to both of them that man said: "O Moses! is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"
M.Khan	Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
Pickthal	And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday? Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.
Shakir	So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي

لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

From	مِنْ	A man	رَجُلٌ	And there came	وَجَاءَ
Running	يَسْعَى	(of) the city	الْمَدِينَةِ	The farthest end	أَقْصَى
Verily	إِنَّ	O Moses	يَا مُوسَى	He said	قَالَ



## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

About you	بِكَ	Are talking counsel together	يَأْتِمِرُونَ	The chiefs	الْمَلَأَ
Truly I am	إِنِّي	So escape	فَاخْرُجْ	To kill you	لِيَقْتُلُوكَ
The good advisers	النَّاصِحِينَ	(one) of	مِنْ	To you	لَكَ

Translit	<i>Wa Jā'a Rajulun Min 'Aqṣā Al-Madīnati Yas'ā Qāla Yā Mūsā 'Inna Al-Mala'a Ya'tamirūna Bika Liyaqtulūka Fākhruj 'Innī Laka Mina An-Nāṣihīna</i>				
AhmedAli	اور شہر کے پرلے سرے سے ایک آدمی دوڑتا ہوا آیا کما اے موسیٰ! دریا والے ترے متعلق مشورہ کرتے ہیں کہ تجھ کو مار ڈالیں سو نکل بے شک میں تیرا بھلا چاہنے والا ہوں				
Jalandhry	اور ایک شخص شہر کی پرلی طرف سے دوڑتا ہوا آیا (اور) بولا کہ موسیٰ (شہر کے) رئیس تمہارے بارے میں صلاحیں کرتے ہیں کہ تم کو مار ڈالیں سو تم یہاں سے نکل جاؤ۔ میں تمہارا خیر خواہ ہوں				
YusufAli	And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away for I do give thee sincere advice."				
M.Khan	And there came a man running, from the farthest end of the city. He said: "O Mûsa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."				
Pickthal	And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.				
Shakir	And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.				

### فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

Being afraid	خَائِفًا	From there	مِنْهَا	So he escaped	فَخَرَجَ
My Lord	رَبِّ	He said	قَالَ	Looking about	يَتَرَقَّبُ ۖ
The people	الْقَوْمِ	From	مِنْ	Save me	نَجِّنِي
				Wrong-doers	الظَّالِمِينَ

Translit	<i>Fakharaja Minhā Khā'ifān Yataraqqabu Qāla Rabbi Najjinī Mina Al-Qawmi Aẓ-Ẓālimīna</i>				
AhmedAli	پھر وہاں سے ڈرتا انتظار کرتا ہوا نکلا کما اے میرے رب! مجھے ظالم قوم سے بچالے				
Jalandhry	موسیٰ وہاں سے ڈرتے ڈرتے نکل کھڑے ہوئے کہ دیکھیں (کیا ہوتا ہے) اور دعا کرنے لگے کہ اے پروردگار مجھے ظالم لوگوں سے نجات دے۔				
YusufAli	He therefore got away therefrom, looking about, in a state of fear. He prayed: "O my Lord! save me from people given to wrongdoing."				
M.Khan	So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zālimūn (polytheists and wrong-doers)!"				
Pickthal	So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.				
Shakir	So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.				

### وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾



# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Towards	تِلْقَاءَ	He went	تَوَجَّهَ	And when	وَلَمَّا
It may be	عَسَىٰ	He said	قَالَ	(city of ) Madyan	مَدْيَنَ
Guides me	يَهْدِيَنِي	(that)	أَنْ	My Lord	رَبِّي
		path	السَّبِيلِ	(to) the Right	سَوَاءَ

Translit	Wa Lammā Tawajjaha Tilqā'a Madyana Qāla `Asā Rabbī 'An Yahdiyanī Sawā'a As-Sabīl				
AhmedAli	اور جب مدین کی طرف رخ کیا تو کہا امید ہے کہ میرا رب مجھے سیدھا راستہ بتا دے گا				
Jalandhry	اور جب مدین کی طرف رخ کیا تو کہنے لگے امید ہے کہ میرا پروردگار مجھے سیدھا راستہ بتائے				
YusufAli	Then when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."				
M.Khan	And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord guides me to the Right Way."				
Pickthal	And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.				
Shakir	And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.				

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ  
مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

(at) the water	مَاءَ	He arrived	وَرَدَ	And when	وَلَمَّا
There	عَلَيْهِ	He found	وَجَدَ	(of) Madyan	مَدْيَنَ
Men	النَّاسِ	Of	مِنْ	A group	أُمَّةٌ
Besides them	مِنْ دُونِهِمُ	And he found	وَوَجَدَ	Watering (their flocks)	يَسْقُونَ
He said	قَالَ	Who were keeping back (their flocks)	تَذُودَانِ ۖ	Two women	امْرَأَتَيْنِ
They said	قَالَتَا	(is) the matter with you	خَطْبُكُمَا ۖ	What	مَا
Until	حَتَّى	We can water (our flocks)	نَسْقِي	Not	لَا
And our father is	وَأَبُونَا	The shepherds	الرِّعَاءُ ۖ	Take (their flocks)	يُصْدِرَ
		very	كَبِيرٌ	Old man	شَيْخٌ

Translit	Wa Lammā Warada Mā'a Madyana Wajada `Alayhi 'Ummatan Mina An-Nāsi Yasqūna Wa Wajada Min Dūnihimu Amra'tayni Tadhūdāni Qāla Mā Khaṭbukumā Qālatā Lā Nasqī Ḥattā Yuṣḍira Ar-Ri`ā'u Wa 'Abūnā Shaykhun Kabīrun				
AhmedAli	اور جب مدین کے پانی پر پہنچا وہاں لوگوں کی ایک جماعت کو پانی پلاتے ہوئے پایا اور ان سے ورے دو عورتوں کو پایا تو اپنے جانور روکے ہوئے کھڑی تھیں کہا تمہارا کیا حال ہے بولیں جب تک چرواہے نہیں ہٹ جاتے ہم نہیں پلاتیں اور ہمارا باپ بوڑھا بڑی عمر کا ہے				
Jalandhry	اور جب مدین کے پانی (کے مقام) پر پہنچے تو دیکھا کہ وہاں لوگ جمع ہو رہے (اور اپنے چارپایوں کو) پانی پلا رہے ہیں اور ان کے ایک طرف دو عورتیں (ابھنی				

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

	بکریوں کو) روکے کھڑی میں۔ موسیٰ نے (اُن سے) کہا تمہارا کیا کام ہے۔ وہ بولیں کہ جب تک چرواہے (اپنے چارپایوں کو) لے نہ جائیں ہم پانی نہیں پلا سکتے اور ہمارے والد بڑی عمر کے بوڑھے ہیں
YusufAli	And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks) and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks), until the shepherds take back (their flocks): and our father is a very old man."
M.Khan	And when he arrived at the water (a wall) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."
Pickthal	And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.
Shakir	And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

**فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿24﴾**

Then	ثُمَّ	For them	لَهُمَا	So he watered (their flocks)	فَسَقَىٰ
Shade	الظِّلِّ	To	إِلَى	He turned back	تَوَلَّىٰ
Truly, I am	إِنِّي	My Lord	رَبِّ	And said	فَقَالَ
On me	إِلَيَّ	You bestowed	أَنْزَلْتَ	Of whatever	لِمَا
In need	فَقِيرٌ	Good	خَيْرٍ	Of	مِنْ

Translit	<i>Fasaqá Lahumā Thumma Tawallá 'Ilá Aẓ-Ẓilli Faqāla Rabbi 'Innī Limā 'Anzalta 'Ilayya MinKhayrin Faqīrun</i>
AhmedAli	پھر ان کے جانوروں کو پانی پلا دیا پھر سایہ کی طرف ہٹ کر آیا کہ اے میرے رب تو میری طرف خواہجی چیز اتارے میں اس کا محتاج ہوں
Jalandhry	تو موسیٰ نے اُن کے لئے (بکریوں کو) پانی پلا دیا پھر سائے کی طرف چلے گئے۔ اور کہنے لگے کہ پروردگار میں اس کا محتاج ہوں کہ تو مجھ پر اپنی نعمت نازل فرمائے
YusufAli	So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! Truly am I in (desperate) need of any good that thou dost send me!"...
M.Khan	So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"
Pickthal	So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.
Shakir	So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.

**فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿25﴾**

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Walking	تَمْشِي	One of the two women	إِحْدَاهُمَا	Then there came to him	فَجَاءَتْهُ
Verily	إِنَّ	She said	قَالَتْ	Shyly	عَلَى اسْتِحْيَاءٍ
That he may give you	لِيَجْزِيكَ	Calls you	يَدْعُوكَ	My father	أَبِي
You watered	سَقَيْتَ	That	مَا	Reward	أَجْرَ
He came to him	جَاءَهُ	So when	فَلَمَّا	For us	لَنَا ۖ
The story	الْقَصَصَ	To him	عَلَيْهِ	And narrated	وَقَصَّ
Fear	تَخَفَ ۖ	Not	لَا	He said	قَالَ
The people	الْقَوْمِ	From	مِنْ	You have escaped	نَجَوْتَ
				Wrong-doers	الظَّالِمِينَ

Translit	<i>Fajā'at/hu 'Ihdāhumā Tamshī `Alā Astihyā'in Qālat 'Inna 'Abī Yad`ūka Liyajziyaka 'Ajra Mā Saqayta Lanā Falammā Jā'ahu Wa Qaṣṣa `Alayhi Al-Qaṣṣa Qāla Lā Takhaf Najawta MinaAl-Qawmi Aẓ-Ẓālimīna</i>
AhmedAli	پھر ان دونوں میں سے ایک اس کے پاس شرم سے چلتی ہوئی آئی کہا میرے باپ نے تمہیں بلایا ہے کہ تمہیں پلائی کی اہرت دے پھر جب اس کے پاس پہنچا اور اس کے تمام حال بیان کیا کہا خوف نہ کر تو اس بے انصاف قوم سے بچ آیا ہے
Jalandhry	(تمہوڑی دیر کے بعد) ان میں سے ایک عورت جو شرماتی اور لجاتی چلی آتی تھی۔ موسیٰ کے پاس آئی اور کہنے لگی کہ تم کو میرے والد بلاتے ہیں کہ تم نے جو ہمارے لئے پانی پلایا تھا اس کی تم کو اہرت دیں۔ جب وہ اُن کے پاس آئے اور اُن سے اپنا ماجرا بیان کیا تو اُنہوں نے کہا کہ کچھ خوف نہ کرو۔ تم ظالم لوگوں سے بچ آئے ہو
YusufAli	Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story he said: "Fear thou not: (well) hast thou escaped from unjust people."
M.Khan	Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zālimūn (polytheists, disbelievers, and wrong-doers)."
Pickthal	Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.
Shakir	Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

O my father	يَا أَبَتِ	One of them	إِحْدَاهُمَا	Said	قَالَتْ
The best	خَيْرَ	Verily	إِنَّ	Hire him	اسْتَأْجِرْهُ ۖ
(is) the strong	الْقَوِيُّ	You can hire	اسْتَأْجَرْتَ	Who	مَنِ

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

				The trustworthy	الْأَمِينُ
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Translit	<i>Qālat 'Thdāhumā Yā 'Abati Asta'jirhu 'Inna Khayra Mani Asta'jarta Al-Qawīyu Al-'Amīnu</i>
AhmedAli	ان دونوں میں سے ایک بولی اے باپ! اے نوکر رکھ لے بے شک بہتر نوکر ہے تو رکھنا چاہے وہ ہے جو زور آور امانت دار ہو
Jalandhry	ایک لڑکی بولی کہ ابا ان کو نوکر رکھ لیجئے کیونکہ بہتر نوکر ہو آپ رکھیں وہ ہے (جو) توانا اور امانت دار (ہو)
YusufAli	Said one of the (damsels): "O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"...
M.Khan	And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
Pickthal	One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy.
Shakir	Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَجٍ ۖ فَإِنْ أَتَمَمْتَ  
عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

﴿27﴾

I want	أُرِيدُ	Verily	إِنِّي	He said	قَالَ
One of	إِحْدَى	Wed to you	أُنكِحَكَ	To	أَنْ
On the condition	عَلَى	These two	هَاتَيْنِ	Daughters of mine	ابْنَتَيَّ
For eight	ثَمَانِي	You serve me	تَأْجُرَنِي	That	أَنْ
You complete	أَتَمَمْتَ	But if	فَإِنْ	Years	حَجَجٍ ۖ
From you	عِنْدِكَ ۖ	Then it will be	فَمِنْ	Ten years	عَشْرًا
To	أَنْ	I want	أُرِيدُ	And not	وَمَا
You will find me	سَتَجِدُنِي	For you	عَلَيْكَ ۖ	Make it difficult	أَشُقَّ
Allah	اللَّهُ	Wills	شَاءَ	If	إِنْ
		The righteous	الصَّالِحِينَ	(one) of	مِنْ

Translit	<i>Qāla 'Innī 'Urīdu 'An 'Unkihaka 'Thdā Abnatayya Hātayni 'Alā 'An Ta'juranī Thamāniyata Hijajin Fa'in 'Atmamta 'Ashrāan Famin 'Indika Wa Mā 'Urīdu 'An 'Ashuqqa 'Alayka Satajidunī 'In Shā'a Allāhu Mina Aṣ-Ṣālihīna</i>
AhmedAli	کہا میں چاہتا ہوں کہ اپنی ان دونوں بیٹیوں میں سے ایک کا تجھ سے نکاح کر دوں اس شرط پر کہ تو آٹھ برس تک میری نوکری کرے پھر اگر تو دس پورے کر دے تو تیری طرف سے احسان ہے اور میں نہیں چاہتا کہ تجھے تکلیف میں ڈالوں اگر اللہ نے چاہا تو مجھے نیک بختوں سے پائے گا
Jalandhry	انہوں نے (موسیٰ سے) کہا کہ میں چاہتا ہوں اپنی دو بیٹیوں میں سے ایک کو تم سے بیاہ دوں اس عہد پر کہ تم آٹھ برس میری خدمت کرو اور اگر دس سال

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

	پورے کر دو تو تمہاری طرف سے (احسان) ہے اور میں تم پر تکلیف ڈالنی نہیں چاہتا۔ مجھے انشاء اللہ ایک لوگوں میں پاؤ گے
Yusuf Ali	He said: "I intended to wed one of these my daughters to thee on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills one of the righteous."
M.Khan	He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."
Pickthal	He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.
Shakir	He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

﴿28﴾

فَالَ	He said	ذَلِكَ	That	بَيْنِي	(is) between me
وَبَيْنَكَ ۖ	And you	أَيَّمَا	Whichever	الْأَجَلَيْنِ	(of) the two terms
قَضَيْتُ	I fulfil	فَلَا	Then no	عُدْوَانَ	Injustice
عَلَيَّ ۖ	(will be) on me	وَاللَّهُ	And Allah	عَلَيَّ	Over
مَا	What	نَقُولُ	We say	وَكِيلٌ	(is) surety

Translit	<i>Qāla Dhālika Baynī Wa Baynaka 'Ayyamā Al-'Ajalayni Qaḍaytu Falā 'Udwāna `Alayya WaAllāhu `Alā Mā Naqūlu Wa Kīlun</i>
Ahmed Ali	کہا میرے اور تیرے درمیان یہ وعدہ ہو چکا ان دونوں مدتوں میں سے جو کسی پوری کر دوں تو مجھ پر زیادتی نہ ہو اور اللہ ہمارے قول پر گواہ ہے
Jalandhry	موسیٰ نے کہا کہ مجھ میں اور آپ میں یہ (عہدہ ہو) میں جو کسی مدت (پا ہوں) پوری کر دوں پھر مجھ پر کوئی زیادتی نہ ہو۔ اور ہم جو معاہدہ کرتے ہیں خدا اس کا گواہ ہے
Yusuf Ali	He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no injustice to me. Be Allah a witness to what we say."
M.Khan	He [Mûsa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allâh is Surety over what we say."
Pickthal	He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.
Shakir	He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

﴿ۛ﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿29﴾

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Moses	مُوسَى	Fulfilled	قَضَى	Then when	فَلَمَّا
With his family	بِأَهْلِهِ	And was travelling	وَسَارَ	The term	الْأَجَلَ
The direction	جَانِبِ	In	مِنْ	He saw	أَنَسَ
He said	قَالَ	A fire	نَارًا	(of) the Tur Mount	الطُّورِ
Verily I	إِنِّي	Wait	امْكُثُوا	To his family	لِأَهْلِهِ
Perhaps	لَعَلِّي	A fire	نَارًا	Have seen	أَنَسْتُ
Some information	بِخَبْرٍ	From there	مِنْهَا	I may bring to you	آتِيكُمْ
Of	مِنْ	A burning brand	جَذْوَةٍ	Or	أَوْ
Warm yourselves	تَصْطَلُّونَ	That you may	لَعَلَّكُمْ	Fire	النَّارِ

Translit	<i>Falammā Qadā Mūsā Al-'Ajala Wa Sāra Bi'ahlihi 'Ānasa Min Jānibi Aṭ-Ṭuri Nārāan Qāla Li'hlihiAmkuthū 'Innī 'Ānastu Nārāan La'allī 'Ātikum Minhā Bikhābarin 'Aw Jadhwaṭin Mina An-Nāri La'allakum Taṣṭalūna</i>
AhmedAli	پھر جب موسیٰ وہ مدت پوری کر چکا اور اپنے گھر والوں کو لے کر پلا کوہ طور کی طرف سے ایک آگ دیکھی اپنے گھر والوں سے کہا ٹھیرو میں نے ایک آگ دیکھی ہے شاید تمہارے پاس وہاں کی کچھ خبر یا آگ کا انگارہ لے آؤں تاکہ تم سینکو
Jalandhry	جب موسیٰ نے مدت پوری کر دی اور اپنے گھر کے لوگوں کو لے کر پہلے طور کی طرف سے آگ دکھائی دی تو اپنے گھر والوں سے کہنے لگے کہ تم یہاں ٹھیرو۔ مجھے آگ نظر آئی ہے شاید میں وہاں سے (رستے کا) کچھ پتہ لاؤں یا آگ کا انگارہ لے آؤں تاکہ تم تاپو
YusufAli	Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."
M.Khan	Then, when Mūsa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."
Pickthal	Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.
Shakir	So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا

اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

He was called	نُودِيَ	He reached it	أَتَاهَا	So when	فَلَمَّا
(of) the valley	الْوَادِ	The side	شَاطِئِ	From	مِنْ
Place	الْبُقْعَةِ	In	فِي	The right	الْأَيْمَنِ
The tree	الشَّجَرَةِ	From	مِنْ	The blessed	الْمُبَارَكَةِ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Verily	إِنِّي	O Moses	يَا مُوسَى	(saying) that	أَنْ
The Lord	رَبُّ	Allah	اللَّهُ	I (am)	أَنَا
				(of) the worlds	الْعَالَمِينَ

Translit	<i>Falammā 'Atāhā Nūdī Min Shāṭi'ī Al-Wādī Al-'Aymanī Fī Al-Buq'ati Al-Mubārakati Mina Ash-Shajaratī 'An Yā Mūsā 'Innī 'Anā Allāhu Rabbu Al-'Ālamīna</i>
AhmedAli	پھر جب اس کے پاس پہنچا تو میدان کے دائیں کنارے سے برکت والی جگہ میں ایک درخت سے آواز آئی کہ اے موسیٰ! میں اللہ جان کا رب ہوں
Jalandhry	جب اس کے پاس پہنچے تو میدان کے دائیں کنارے سے ایک مبارک جگہ میں ایک درخت میں سے آواز آئی کہ موسیٰ میں تو خدا کے رب العالمین ہوں
YusufAli	But when he came to the (Fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! verily I am Allah the Lord of the Worlds...
M.Khan	So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Mūsā (Moses)! Verily! I am Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"
Pickthal	And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;
Shakir	And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.

وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

Your stick	عَصَاكَ ۚ	Throw	أَلْقِ	And	وَأَنْ
Moving	تَهْتَزُّ	He saw it	رَآهَا	But when	فَلَمَّا
He turned	وَلَّى	A snake	جَانٌّ	As if it were	كَأَنَّهَا
Looked back	يُعَقِّبْ ۚ	And not	وَلَمْ	In flight	مُدْبِرًا
And do not	وَلَا	Draw near	أَقْبِلْ	O Moses	يَا مُوسَى
(are) of	مِنْ	Verily you	إِنَّكَ	Fear	تَخَفْ ۚ
				Those who are secure	الْآمِنِينَ

Translit	<i>Wa 'An 'Alqi 'Aṣāka Falammā Ra'āhā Tahtazzu Ka'annahā Jānnun Wallā Mudbirāan Wa LamYu`aqqib Yā Mūsā 'Aqbil Wa Lā Takhaf 'Innaka Mina Al-'Āminīna</i>
AhmedAli	اور یہ کہ اپنی لاٹھی ڈال دے پھر جب اسے دیکھا کہ سانپ کی طرح لہرا رہا ہے تو منہ پھیر کر الٹا بھاگا اور پیچھے مڑ کر نہ دیکھا اے موسیٰ! سامنے آ اور ڈر نہیں بے شک تو امن والوں سے ہے
Jalandhry	اور یہ کہ اپنی لاٹھی ڈالدو۔ جب دیکھا کہ وہ حرکت کر رہی ہے گویا سانپ ہے، تو پیٹھ پھیر کر چل دیے اور پیچھے پھر کر بھی نہ دیکھا۔ (ہم نے کہا کہ) موسیٰ آگے آؤ اور ڈرو مت تم امن پانے والوں میں ہو
YusufAli	"Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake he turned back in retreat, and retraced not his steps: "O Moses!" (It was said) " Draw near, and fear not: for thou



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	art of those who are secure.
M.Khan	"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Mûsa (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
Pickthal	Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.
Shakir	And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ  
فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿32﴾

In	فِي	Your hand	يَدَكَ	Put	اسْلُكْ
White	بَيْضَاءَ	It will come forth	تَخْرُجْ	Your bosom	جَيْبِكَ
And draw	وَاضْمُمْ	Disease	سُوءٍ	Without	مِنْ غَيْرِ
From	مِنْ	Your hand	جَنَاحَكَ	To you	إِلَيْكَ
Two evidences	بُرْهَانَانِ	These are	فَذَانِكَ	Fear	الرَّهْبِ ۖ
To	إِلَىٰ	Your Lord	رَبِّكَ	From	مِنْ
Verily they	إِنَّهُمْ	And his chiefs	وَمَلَئِهِ ۚ	Pharaoh	فِرْعَوْنَ
Who are rebellious	فَاسِقِينَ	A people	قَوْمًا	They are	كَانُوا

Translit	Asluk Yadaka Fī Jaybika Takhruj Bayḍā'a Min Ghayri Sū'in Wa Aḍmum 'Ilayka Janāḥaka MinaAr-Rahbi Fadḥānika Burhānāni Min Rabbika 'Ilā Fir'awna Wa Mala'ihī 'Innahum Kānū Qawmāan Fāsiqīna
AhmedAli	اپنے گہبان میں اپنا ہاتھ ڈال وہ بغیر کسی عیب کے چمکتا ہوا نکلتے گا اور نفخ خوف کے لیے اپنے بازو کو اپنی طرف ملا سوتیرے رب کی طرف سے فرعون اور اس کے سرداروں کے لیے یہ دو سنیں میں بے شک وہ نافرمان لوگ ہیں
Jalandhry	اپنا ہاتھ گہبان میں ڈالو تو بغیر کسی عیب کے سفید نکل آئے گا اور خوف دور ہونے (کی وجہ) سے اپنے بازو کو اپنی طرف سیکڑ لو۔ یہ دو دلیلیں تمہارے پروردگار کی طرف سے ہیں (ان کے ساتھ) فرعون اور اس کے درباریوں کے پاس جاؤ کہ وہ نافرمان لوگ ہیں
YusufAli	"Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."
M.Khan	"Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (which you suffered from the snake, and also your hand will return to its original state). these are two Burhāns (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are Fāsiqūn (rebellious, disobedient to Allāh).
Pickthal	Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.
Shakir	Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.



## قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿33﴾

Verily	إِنِّي	My Lord	رَبِّ	He said	قَالَ
A man	نَفْسًا	Of them	مِنْهُمْ	I have killed	قَتَلْتُ
They kill me	يَقْتُلُونِ	That	أَنْ	And I fear	فَأَخَافُ

Translit	<i>Qāla Rabbi 'Innī Qataltu Minhum Nafsāan Fa'akhāfu 'An Yaqtulūni</i>
AhmedAli	کہا اے میرے رب! میں نے ان کے ایک آدمی کو قتل کیا ہے پس میں ڈرتا ہوں کہ مجھے مار ڈالیں گے
Jalandhry	موسیٰ نے کہا اے پروردگار! میں کا ایک شخص میرے ہاتھ سے قتل ہو چکا ہے سو مجھے خوف ہے کہ وہ (کہیں) مجھ کو مار نہ ڈالیں
YusufAli	He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.
M.Khan	He said: "My Lord! I have killed a man among them, and I fear that they will kill me.
Pickthal	He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.
Shakir	He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

## وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

### ﴿34﴾

He	هُوَ	Aaron	هَارُونُ	And my brother	وَأَخِي
In speech	لِسَانًا	Than me	مِنِّي	(is) more Eloquent	أَفْصَحُ
As a helper	رِدْءًا	With me	مَعِيَ	So send him	فَأَرْسَلَهُ
I fear	أَخَافُ	Verily	إِنِّي	To confirm me	يُصَدِّقُنِي ۚ
		They will deny me	يُكَذِّبُونِ	That	أَنْ

Translit	<i>Wa 'Akhī Hārūnu Huwa 'Aḥṣaḥu Minnī Lisānāan Fa'arsilhu Ma`iya Rid'āan Yuṣaddiqunī 'Innī'Akhāfu 'An Yukadhdhibūni</i>
AhmedAli	اور میرے بھائی ہارون کی زبان مجھ سے زیادہ روان ہے اسے میرے ساتھ مددگار بنا کر بھیج کہ میری تصدیق کرے کیونکہ میں ڈرتا ہوں کہ وہ مجھے جھٹلائیں گے
Jalandhry	اور ہارون (جو) میرا بھائی (ہے) اس کی زبان مجھ سے زیادہ فصیح ہے تو اس کو میرے ساتھ مددگار بنا کر بھیج کہ میری تصدیق کرے مجھے خوف ہے کہ وہ میری لوگ تکذیب کریں گے
YusufAli	"And my brother Aaron— he is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me; for I fear that they may accuse me of falsehood."
M.Khan	"And my brother Hārūn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily! I fear that they will belie me."
Pickthal	My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.
Shakir	And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿35﴾

قَالَ	Allah said	سَنَشُدُّ	We will strengthen	عَضُدَكَ	Your arm
بِأَخِيكَ	Through your brother	وَنَجْعَلُ	And give (make)	لَكُمَا	For you both
سُلْطَانًا	Power	فَلَا	So not	يَصِلُونَ	They shall reach
إِلَيْكُمَا ۚ	You (both)	بِآيَاتِنَا	With Our Signs	أَنْتُمَا	You two
وَمَنِ اتَّبَعَكُمَا	And those who	الْغَالِبُونَ	Follow you		(will be) the victors

Translit	Qāla Sanashuddu `Adudaka Bi'akhika Wa Naj`alu Lakumā Sulṭānāan Falā Yaṣilūna 'Ilaykumā Bi'āyātina 'Antumā Wa Mani Attaba`akumā Al-Ghālibūna				
AhmedAli	فرمایا ہم تیرے بازو کو تیرے بھائی سے مضبوط کر دیں گے اور تمہیں غلبہ دیں گے پھر وہ تم تک پہنچ نہیں سکیں گے ہماری نشانیں کے سبب سے تم اور تمہارے تابعدار غالب رہیں گے				
Jalandhry	(خدا نے) فرمایا ہم تمہارے بھائی سے تمہارے بازو مضبوط کریں گے اور تم دونوں کو غلبہ دیں گے تو ہماری نشانوں کے سبب وہ تم تک پہنچ نہ سکیں گے (اور) تم اور جنہوں نے تمہاری پیروی کی غالب رہو گے				
YusufAli	He said: "We will certainly strengthen thy arm through thy brother and invest you both with authority, so they shall not be able to touch you: with Our Signs shall ye triumph— you two as well as those who follow you."				
M.Khan	Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."				
Pickthal	He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.				
Shakir	He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.				

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿36﴾

فَلَمَّا	Then when	جَاءَهُمْ	Came to them	مُوسَىٰ	Moses
بِآيَاتِنَا	With Our Signs	بَيِّنَاتٍ	Clear	قَالُوا	They said
مَا	Nothing	هَذَا	This (is)	إِلَّا	But
سِحْرٌ	Magic	مُفْتَرَىٰ	Invented	وَمَا	And not
سَمِعْنَا	We heard	بِهَذَا	Of this	فِي	Among (in)
آبَائِنَا	Our fathers	الْأَوَّلِينَ	Of old		

Translit	Falammā Jā'ahum Mūsā Bi'āyātina Bayyinātin Qālū Mā Hādhā 'Illā Siḥrun Muftarāan Wa Mā Sami'nā
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## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

	<i>Bihadhā Fī 'Ābā'inā Al-'Awwalīna</i>
AhmedAli	پھر جب موسیٰ ان کے پاس ہماری کھلی نشانیاں لے کر آیا تو کہنے لگے کہ یہ تو محض ایک بنایا ہوا جادو ہے اور ہم نے اسے اپنے پہلے باپ دادا سے سنا ہی نہیں ہے
Jalandhry	اور جب موسیٰ ان کے پاس ہماری کھلی نشانیاں لے کر آئے تو وہ کہنے لگے کہ یہ جادو ہے جو اس نے بنا کھڑا کیا ہے اور یہ باتیں ہم نے اپنے اگلے باپ دادا میں تو (کبھی) سنی نہیں
YusufAli	When Moses came to them with Our Clear Signs, they said: "This is nothing but sorcery faked up: never did we hear the like among our fathers of old!"
M.Khan	Then when Mûsa (Moses) came to them with Our Clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
Pickthal	But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.
Shakir	So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿٣٧﴾

My Lord	رَبِّي	Moses	مُوسَىٰ	And said	وَقَالَ
Came	جَاءَ	Of who	بِمَنْ	Knows best	أَعْلَمُ
And who	وَمَنْ	From Him	مِنْ عِنْدِهِ	With guidance	بِالْهُدَىٰ
The happy end	عَاقِبَةُ	(for) him	لَهُ	Will be	تَكُونُ
Not	لَا	Verily	إِنَّهُ	In the Hereafter	الدَّارِ ۚ
		The wrong-doers	الظَّالِمُونَ	Will be successful	يُفْلِحُ

Translit	<i>Wa Qāla Mūsā Rabbī 'A`lamu Biman Jā'a Bil-Hudā Min `Indihi Wa Man Takūnu Lahu `Āqibatu Ad-Dāri 'Innahu Lā Yuflīhu Aẓ-Ẓālimūna</i>
AhmedAli	اور موسیٰ نے کہا میرا رب خوب جانتا ہے جو اس کی طرف سے ہدایت لے کر آیا ہے اور جس کے لیے آخرت کا گھر ہے بے شک ظالم نجات نہیں پائیں گے
Jalandhry	اور موسیٰ نے کہا کہ میرا پروردگار اس شخص کو خوب جانتا ہے جو اس کی طرف سے حق لے کر آیا ہے اور جس کے لئے عاقبت کا گھر (یعنی بہشت) ہے۔ بیشک ظالم نجات نہیں پائیں گے
YusufAli	Moses said: "My Lord knows best who it is that comes with guidance from Him and whose End will be best in the Hereafter: certain it is that the wrongdoers will not prosper."
M.Khan	Mûsa (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zālimûn (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) will not be successful."
Pickthal	And Moses said: My Lord is best aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.

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Shakir	And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.
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وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿38﴾

O	يَا أَيُّهَا	Pharaoh	فِرْعَوْنُ	And said	وَقَالَ
I know	عَلِمْتُ	Not	مَا	Chiefs	الْمَلَأُ
God	إِلَهِ	Any	مِنْ	That you have	لَكُمْ
For me	لِي	So kindle	فَأَوْقِدْ	Other than me	غَيْرِي
Clay	الطِّينِ	on	عَلَى	O Haman	يَا هَامَانُ
A lofty tower	صَرْحًا	For me	لِي	And set up	فَاجْعَلْ
At	إِلَى	May I look	أَطَّلِعُ	So that I	لَعَلِّي
And verily	وَإِنِّي	(of) Moses	مُوسَى	The God	إِلَهِ
The liars	الْكَاذِبِينَ	(is) one of	مِنْ	I think that he	لَأَظُنُّهُ

Translit	Wa Qāla Fir`awnu Yā 'Ayyuhā Al-Mala'u Mā `Alimtu Lakum Min 'Ilahin Ghayrī Fa'awqid Lī Yā Hāmānu `Alā Aṭ-Ṭīni Fāj`al Lī Ṣarḥāan La`allī 'Aṭṭali`u 'Ilā 'Ilahi Mūsā Wa 'Innī La'aẓunnuhuMina Al-Kādhībīna
AhmedAli	اور فرعون نے کہا اے سردارو! میں نہیں جانتا کہ میرے سوا تمہارا اور کوئی معبود ہے پس اے ہامان! تو میرے لیے گارا پکوا پھر میرے لیے ایک بلند محل بنا کہ میں موسیٰ کے خدا کو جھانکوں اور بے شک میں اسے جھوٹا سمجھتا ہوں
Jalandhry	اور فرعون نے کہا کہ اے اہل دربار میں تمہارا اپنے سوا کسی کو خدا نہیں جانتا تو ہامان میرے لئے گارے کو آگ لگوا (کر اینٹیں پکوا) دو پھر ایک (اونچا) محل بنا دو تاکہ میں موسیٰ کے خدا کی طرف پڑھ پاؤں اور میں تو اسے جھوٹا سمجھتا ہوں
YusufAli	Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"
M.Khan	Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilāh (a god) other than me, so kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilāh (God) of Mūsā (Moses); and verily, I think that he [Mūsā (Moses)] is one of the liars."
Pickthal	And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the God of Moses; and lo! I deem him of the liars.
Shakir	And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.

وَاسْتَكَبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿39﴾

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

And his hosts (soldiers)	وَجُنُودُهُ	He	هُوَ	And was arrogant	وَاسْتَكْبَرَ
Without	بِغَيْرِ	The land	الْأَرْضِ	In	فِي
That they	أَنَّهُمْ	And they thought	وَوَظَنُوا	Right	الْحَقَّ
Would return	يُرْجَعُونَ	Not	لَا	To Us	إِلَيْنَا

Translit	Wa Astakbara Huwa Wa Junūduhu Fī Al-'Arḍi Bighayri Al-Ĥaqqi Wa Żannū 'Annahum 'Ilaynā Lā Yurja`ūna				
AhmedAli	اور اس نے اور اس کے لشکروں نے زمین پر ناحق تکبر کیا اور خیال کیا کہ وہ ہماری طرف لوٹ کر نہیں آئیں گے				
Jalandhry	اور وہ اور اس کے لشکر ملک میں ناحق مغرور ہو رہے تھے اور خیال کرتے تھے کہ وہ ہماری طرف لوٹ کر نہیں آئیں گے				
YusufAli	And he was arrogant and insolent in the land, beyond reason—he and his hosts: they thought that they would not have to return to Us!				
M.Khan	And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.				
Pickthal	And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.				
Shakir	And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.				

### فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿40﴾

And We threw them	فَنَبَذْنَاهُمْ	And his hosts (solvers)	وَجُنُودُهُ	So We seized him	فَأَخَذْنَاهُ
So behold	فَإِنْظُرْ	The sea	الْيَمِّ ۖ	In	فِي
The end	عَاقِبَةُ	Was	كَانَ	How	كَيْفَ
				(of) the wrong-doers	الظَّالِمِينَ

Translit	Fa'akhadhnāhu Wa Junūdahu Fanabadhnāhum Fī Al-Yammi Fānẓur Kayfa Kāna `Āqibatū Aẓ-Ẓālimīna				
AhmedAli	پھر ہم نے اسے اور اس کے لشکروں کو پکڑ لیا پھر انہیں دریا میں پھینک دیا سو دیکھ لو ظالموں کا کیا انجام ہوا				
Jalandhry	تو ہم نے اُن کو اور اُن کے لشکروں کو پکڑ لیا اور دریا میں ڈال دیا۔ سو دیکھ لو ظالموں کا کیا انجام ہوا				
YusufAli	So We seized him and his hosts, and We flung them into the sea: now behold what was the End of those who did wrong!				
M.Khan	So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad SAW) what was the end of the Zālimūn [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allāh), or rejected the advice of His Messenger Mūsa (Moses) A.S.]				
Pickthal	Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!				
Shakir	So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.				

### وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿41﴾

Inviting	يَدْعُونَ	Leaders	أَئِمَّةً	And We have made them	وَجَعَلْنَاهُمْ
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## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

And on the Day	وَيَوْمَ	The fire	النَّارِ	To	إِلَى
They will be helped	يُنصَرُونَ	Not	لَا	(of) Resurrection	الْقِيَامَةِ

Translit	Wa Ja`alnāhum 'A'immatan Yad`ūna 'Ilā An-Nāri Wa Yawma Al-Qiyāmati Lā Yunṣarūna				
AhmedAli	اور ہم نے انہیں پیشوا بنایا وہ دوزخ کی طرف بلاتے تھے اور قیامت کے دن انہیں مدد نہیں ملے گی				
Jalandhry	اور ہم نے ان کو پیشوا بنایا تھا وہ (لوگوں) کو دوزخ کی طرف بلاتے تھے اور قیامت کے دن ان کی مدد نہیں کی جائے گی				
YusufAli	And We made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.				
M.Khan	And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.				
Pickthal	And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.				
Shakir	And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.				

### وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

This	هَذِهِ	In	فِي	And We made to follow them	وَاتَّبَعْنَاهُمْ
And on the Day	وَيَوْمَ	A curse	لَعْنَةً	World	الدُّنْيَا
(will be) among	مِنْ	They	هُمْ	(of) Resurrection	الْقِيَامَةِ
				The despised	الْمَقْبُوحِينَ

Translit	Wa 'Atba`nāhum Fī Hadhihi Ad-Dunyā La`natan Wa Yawma Al-Qiyāmati Hum Mina Al-Maqbūhīna				
AhmedAli	اور ہم نے اس دنیا میں ان کے پیچھے لعنت لگا دی اور وہ قیامت کے دن بھی بدعالموں میں ہوں گے				
Jalandhry	اور اس دنیا سے ہم نے ان کے پیچھے لعنت لگا دی اور وہ قیامت کے روز بھی بدعالموں میں ہوں گے				
YusufAli	In this world We made a Curse to follow them: and on the Day of Judgment they will be among the loathed (and despised).				
M.Khan	And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhūn (those who are prevented to receive Allāh's Mercy or any good, despised or destroyed).				
Pickthal	And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.				
Shakir	And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.				

### وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَافِرٍ لِلنَّاسِ وَهَدًى وَرَحْمَةً ۖ

### لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

Moses	مُوسَى	We gave	آتَيْنَا	And indeed	وَلَقَدْ
We had	مَا	After	مِنْ بَعْدِ	The Scripture	الْكِتَابَ
Of old	الْأُولَىٰ	The generations	الْقُرُونَ	Destroyed	أَهْلَكْنَا

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

And a guidance	وَهْدًى	For mankind	لِلنَّاسِ	As enlightments	بَصَائِرَ
Might remember	يَتَذَكَّرُونَ	That they	لَعَلَّهُمْ	And a mercy	وَرَحْمَةً

Translit	<i>Wa Laqad 'Ātaynā Mūsā Al-Kitāba Min Ba`di Mā 'Ahlaknā Al-Qurūna Al-'Ūlā Baṣā'ira Lilnnāsi Wa Hudāan Wa Raḥmatan La'allahum Yatadhakkarūna</i>				
AhmedAli	اور ہم نے موسیٰ کو پہلی امتوں کے ہلاک کرنے کے بعد کتاب دی تھی جو لوگوں کے لیے بینائی اور ہدایت اور رحمت تھی تاکہ وہ سمجھیں				
Jalandhry	اور ہم نے پہلی امتوں کے ہلاک کرنے کے بعد موسیٰ کو کتاب دی جو لوگوں کے لئے بصیرت اور ہدایت اور رحمت ہے تاکہ وہ نصیحت پکڑیں				
YusufAli	We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men and Guidance and Mercy, that they might receive admonition.				
M.Khan	And indeed We gave Mûsa (Moses), after We had destroyed the generations of old,— the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).				
Pickthal	And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.				
Shakir	And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.				

## وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

On the side	بِجَانِبِ	You were	كُنْتَ	And not	وَمَا
We made clear	قَضَيْنَا	When	إِذْ	Western	الْغَرْبِيِّ
The Commandment	الْأَمْرَ	Moses	مُوسَى	To	إِلَىٰ
Among	مِنْ	You wre	كُنْتَ	And not	وَمَا
				The witnesses (those present)	الشَّاهِدِينَ

Translit	<i>Wa Mā Kunta Bijānibi Al-Gharbīyi 'Idh Qaḍaynā 'Ilā Mūsā Al-'Amra Wa Mā Kunta Mina.Ash-Shāhidīn</i>				
AhmedAli	اور تم غربی جانب نہیں تھے جب ہم نے موسیٰ کی طرف حکم بھیجا اور نہ اس واقعہ کو دیکھنے والے تھے				
Jalandhry	اور جب ہم نے موسیٰ کی طرف حکم بھیجا تو تم (طور کی) غرب کی طرف نہیں تھے اور نہ اس واقعے کے دیکھنے والوں میں تھے				
YusufAli	Thou wast not on the Western Side when We decreed the commission to Moses, nor wast thou a witness (of those events).				
M.Khan	And you (O Muhammad SAW) were not on the western side (of the Mount), when We made clear to Mûsa (Moses) the commandment, and you were not among the witnesses.				
Pickthal	And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;				
Shakir	And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;				



وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا  
وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

Generations	قُرُونًا	Created	أَنْشَأْنَا	But We	وَلَكِنَّا
The ages	الْعُمُرُ ۖ	(over them)	عَلَيْهِمْ	And long were	فَتَطَاوَلَ
A dweller	ثَاوِيًا	You were	كُنْتَ	And not	وَمَا
(of) Madyan	مَدْيَنَ	The people	أَهْلِ	In	فِي
Our Verses	آيَاتِنَا	To them	عَلَيْهِمْ	Reciting	تَتْلُو
Sending (messengers)	مُرْسِلِينَ	Were (kept)	كُنَّا	But We	وَلَكِنَّا

Translit	Wa Lakinnā 'Ansha'nā Qurūnāan Fataṭāwala `Alayhimu Al-`Umuru Wa Mā Kunta ThāwīāanFī 'Ahli Madyana Tatlu `Alayhim `Āyātina Wa Lakinnā Kunnā Mursilīna				
AhmedAli	لیکن ہم نے بہت سی نسلیں پیدا کیں پھر ان پر مدت دراز گزاری اور تو مدین والوں میں نہیں رہتا تھا کہ انہیں ہماری آیتیں سناتا لیکن ہم رسول بھیجتے رہے				
Jalandhry	لیکن ہم نے (موسیٰ کے بعد) کئی امتوں کو پیدا کیا پھر ان پر مدت طویل گزر گئی اور نہ تم مدین والوں میں رہنے والے تھے کہ ان کو ہماری آیتیں پڑھ پڑھ کر سناتے تھے۔ ہاں ہم ہی تو پیغمبر بھیجتے والے تھے				
YusufAli	But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers (with inspiration).				
M.Khan	But We created generations [after generations i.e. after Mûsa (Moses) A.S.], and long were the ages that passed over them. And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).				
Pickthal	But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).				
Shakir	But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.				

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ  
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

At the side	بِجَانِبِ	You were	كُنْتَ	And not	وَمَا
We called	نَادَيْنَا	When	إِذْ	(of) the Tur (Mount)	الطُّورِ
From	مِنْ	As a mercy	رَحْمَةً	But	وَلَكِنْ
To a people	قَوْمًا	That you give warning	لِتُنْذِرَ	Your Lord	رَبِّكَ
Any	مِنْ	Had come to them	أَتَاهُمْ	Not	مَا
In order that they	لَعَلَّهُمْ	Before you	مِنْ قَبْلِكَ	Warner	نَذِيرٍ



# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

				They may member (or receive admonition)	يَتَذَكَّرُونَ
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Translit	<i>Wa Mā Kunta Bijānibi Aṭ-Ṭūri 'Idh Nādaynā Wa Lakin Raḥmatan Min Rabbika Litundhira Qawmāan Mā 'Atāhum Min Nadhīrin Min Qablika La'allahum Yatadhakkarūna</i>
AhmedAli	اور تو طور کے کنارے پر نہ تھا جب ہم نے آواز دی لیکن تیرے رب کا یہ انعام ہے تاکہ ان لوگوں کو ڈرائے جن کے پاس تجھ سے پہلے کوئی ڈرانے والا نہیں آیا تاکہ وہ نصیحت حاصل کریں
Jalandhry	اور نہ تم اس وقت جب کہ ہم نے (موسیٰ کو) آواز دی طور کے کنارے تھے بلکہ (تمارا بھیجا جانا) تمہارے پروردگار کی رحمت ہے تاکہ تم اُن لوگوں کو جن کے پاس تم سے پہلے کوئی ہدایت کرنے والا نہیں آیا ہدایت کرو تاکہ وہ نصیحت پکڑیں
YusufAli	Nor wast thou at the side of (the Mountain of) Tur when We called (to Moses) Yet (art thou sent) as a Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.
M.Khan	And you (O Muhammad SAW) were not at the side of the Tūr (Mount) when We did call, [it is said that Allāh called the followers of Muhammad SAW, and they answered His Call, or that Allāh called Mūsa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. (Tafsir At-Tabarī).
Pickthal	And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.
Shakir	And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

Seize them	تُصِيبُهُمْ	(that)	أَنْ	And if not	وَلَوْلَا
Have sent forth	قَدَّمَتْ	For what	بِمَا	A calamity	مُصِيبَةٌ
Our Lord	رَبَّنَا	They would lhave said	فَيَقُولُوا	Their hands	أَيْدِيهِمْ
To us	إِلَيْنَا	You sent	أَرْسَلْتَ	Why not	لَوْلَا
Your Verses (of Quran)	آيَاتِكَ	We would lthen have followed	فَنَتَّبِعَ	A Messenger	رَسُولًا
The believers	الْمُؤْمِنِينَ	Among	مِنْ	And we would have been	وَنَكُونَ

Translit	<i>Wa Lawlā 'An Tuṣībahum Muṣibatun Bimā Qaddamat 'Aydīhim Fayaqūlū Rabbanā Lawlā'Arsalta 'Ilaynā Rasūlāan Fanattabi'a 'Āyātika Wa Nakūna Mina Al-Mu'uminīna</i>
AhmedAli	اور اگر یہ بات نہ ہوتی کہ ان کے اپنے ہی اعمال کے سبب سے ان پر مصیبت نازل ہو جائے پھر کہتے اے ہمارے رب! تو نے ہمارے پاس رسول کیوں نہ بھیجا تاکہ ہم تیرے حکموں کی تابعداری کرتے اور ایمان والوں میں ہوتے
Jalandhry	اور (اے پیغمبر ہم نے تو کو اس لئے بھیجا ہے کہ) ایسا نہ ہو کہ اگر ان (اعمال) کے سبب جو ان کے ہاتھ آگے بھیج چکے ہیں ان پر کوئی مصیبت واقع ہو تو یہ کہنے لگیں کہ اے پروردگار تو نے ہماری طرف کوئی پیغمبر کیوں نہ بھیجا کہ ہم تیری آیتوں کی پیروی کرنے اور ایمان لانے والوں میں ہوتے

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YusufAli	If (We had) not (sent thee to the Quraysh)— in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not send us an messenger? We should then have followed the Signs and been amongst those who believe!"
M.Khan	And if (We had) not (sent you to the people of Makkah) - in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayât (Verses of the Qur'ân) and would have been among the believers."
Pickthal	Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?
Shakir	And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us a messenger so that we should have followed Thy communications and been of the believers !

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۖ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ  
مُوسَىٰ مِنْ قَبْلُ ۖ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ ﴿٤٨﴾

The truth	الْحَقُّ	Has come to them	جَاءَهُمُ	But when	فَلَمَّا
Why not	لَوْلَا	They said	قَالُوا	From Us	مِنْ عِنْدِنَا
(of) what	مَا	The like	مِثْلَ	He was given	أُوتِيَ
Did not	أَوَلَمْ	Moses	مُوسَىٰ ۖ	Was given	أُوتِيَ
Was given	أُوتِيَ	In what	بِمَا	They disbelieve	يَكْفُرُوا
They said	قَالُوا	Before	مِنْ قَبْلُ ۖ	Moses	مُوسَىٰ
And they said	وَقَالُوا	Each helping one another	تَظَاهَرَا	Two kind of magic	سِحْرَانِ
(are) disbelievers	كَافِرُونَ	In both	بِكُلِّ	Verily we	إِنَّا

Translit	<i>Falammā Jā'ahumu Al-Ĥaqqu Min `Indinā Qālū Lawlā `Ūtiya Mithla Mā `Ūtiya Mūsā 'AwalamYakfurū Bimā `Ūtiya Mūsā Min Qablu Qālū Sihrāni Tazāharā Wa Qālū Innā Bikullin Kāfirūna</i>
AhmedAli	پھر جب ان کے پاس ہماری طرف سے حق آپہنچا تو کہنے لگے کیوں نہیں دیا گیا عیسا موسیٰ کو دیا گیا تھا کیا انہوں نے اس چیز کا انکار نہیں کیا تھا جو موسیٰ کو اس سے پہلے دی گئی تھی کہنے لگے دونوں جادوگر آپس میں موافق ہیں اور کہا ہم کسی کو بھی نہیں مانتے
Jalandhry	پھر جب ان کے پاس ہماری طرف سے حق آپہنچا تو کہنے لگے کہ جیسی (نشانیاں) موسیٰ کو ملی تھیں ویسی اس کو کیوں نہیں ملیں۔ کیا جو (نشانیاں) پہلے موسیٰ کو دی گئی تھیں انہوں نے ان سے کفر نہیں کیا۔ کہنے لگے کہ دونوں جادوگر ہیں ایک دوسرے کے موافق۔ اور بولے کہ ہم سب سے منکر ہیں
YusufAli	But (now) when the Truth has come to them from Ourselves, they say "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"
M.Khan	But when the truth (i.e. Muhammad SAW with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old? They say: "Two kinds of magic [the Taurāt (Torah) and the Qur'ân] each helping the other!" And they say: "Verily! In both we are disbelievers."
Pickthal	But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two

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	magics that support each other; and they say: Lo! in both we are disbelievers.
Shakir	But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.

## قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنتُمْ صَادِقِينَ ﴿49﴾

A Book	كِتَابٍ	Then bring	فَأْتُوا	Say	قُلْ
Which	هُوَ	Allah	اللَّهِ	From	مِّنْ عِندِ
That I may follow it	أَتَّبِعُهُ	Than these two	مِنْهُمَا	(is) better guide	أَهْدَىٰ
truthful	صَادِقِينَ	You are	كُنتُمْ	If	إِنْ

Translit	<i>Qul Fa'tū Bikitābin Min `Indi Allāhi Huwa 'Ahdā Minhumā 'Attabi`hu 'In Kuntum Ṣādiqīna</i>
AhmedAli	کہ دوپس اللہ کے ہاں سے کوئی ایسی کتاب لاؤ جو ان دونوں سے ہدایت میں بڑھ کر ہو کہ میں اس پر چلوں اگر تم سچے ہو
Jalandhry	کہ دو کہ اگر سچے ہو تو تم خدا کے پاس سے کوئی کتاب لے آؤ جو ان دونوں (کتابوں) سے بڑھ کر ہدایت کرنے والی ہو۔ تاکہ میں بھی اسی کی پیروی کروں
YusufAli	Say: "Then bring ye a Book from Allah, which is a better Guide than either of them, that I may follow it! (Do), if ye are truthful!"
M.Khan	Say (to them, O Muhammad SAW): "Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur'ān], that I may follow it, if you are truthful."
Pickthal	Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.
Shakir	Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.

## فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿50﴾

They answer	يَسْتَجِيبُوا	Not	لَمْ	But if	فَإِنْ
That only	أَنَّمَا	Then know	فَاعْلَمْ	(to) you	لَكَ
And who	وَمَنْ	Their own lusts	أَهْوَاءَهُمْ ۚ	They follow	يَتَّبِعُونَ
Follows	اتَّبَعَ	Than one who	مِمَّنِ	(is) more astray	أَضَلُّ
Guidance	هُدًى	Without	بِغَيْرِ	His own lust	هَوَاهُ
Verily	إِنَّ	Allah	اللَّهِ ۚ	From	مِنَ
Guides	يَهْدِي	Not	لَا	Allah	اللَّهُ
		Wrong-doers	الظَّالِمِينَ	The people	الْقَوْمَ

Translit	<i>Fa'in Lam Yastajibū Laka Fā'lam 'Annamā Yattabi`ūna 'Ahwā'ahum Wa Man 'Adallu Mimmani Attaba`a Hawāhu Bighayri Hudāan Mina Allāhi 'Inna Allāha Lā Yahdī Al-Qawma Aẓ-Ẓālimīna</i>
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AhmedAli	پھر اگر تمہارا کتنا نہ مانیں تو جان لو کہ وہ صرف اپنی خواہشوں کے تابع ہیں اور اس سے بڑھ کر کون گمراہ ہوگا جو اللہ کی ہدایت چھوڑ کر اپنی خواہشوں پر چلتا ہو۔ شک اللہ ظالم قوم کو ہدایت نہیں کرتا
Jalandhry	پھر اگر یہ تمہاری بات قبول نہ کریں تو جان لو کہ یہ صرف اپنی خواہشوں کی پیروی کرتے ہیں۔ اور اس سے زیادہ کون گمراہ ہوگا جو خدا کی ہدایت کو چھوڑ کر اپنی خواہش کے پیچھے چلے۔ بیشک خدا ظالم لوگوں کو ہدایت نہیں دیتا
YusufAli	But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing.
M.Khan	But if they answer you not (i.e. do not bring the book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily! Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists)
Pickthal	And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk.
Shakir	But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

### ﴿51﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿51﴾

To them	لَهُمْ	We have conveyed	وَصَّلْنَا	And indeed	وَلَقَدْ
They may remember	يَتَذَكَّرُونَ	In order that	لَعَلَّهُمْ	The Word	الْقَوْلَ

Translit	Wa Laqad Waṣṣalnā Lahumu Al-Qawla La'allahum Yatadhakkarūna
AhmedAli	اور البتہ ہم ان کے پاس ہدایت بھیجتے رہے تاکہ وہ نصیحت حاصل کریں
Jalandhry	اور ہم پے درپے اُن لوگوں کے پاس (ہدایت کی) باتیں بھیجتے رہے میں تاکہ نصیحت پذیریں
YusufAli	Now have We caused the word to reach them themselves, in order that they may receive admonition.
M.Khan	And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).
Pickthal	And now verily We have caused the Word to reach them, that haply they may give heed.
Shakir	And certainly We have made the word to reach them so that they may be mindful.

### ﴿52﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿52﴾

The Scripture	الْكِتَابَ	We gave	آتَيْنَاهُمْ	Those to whom	الَّذِينَ
In it	بِهِ	They	هُمْ	Before it	مِنْ قَبْلِهِ
				believe	يُؤْمِنُونَ

Translit	Al-Ladhīna 'Ātaynāhumu Al-Kitāba Min Qablihi Hum Bihi Yu'uminūna
AhmedAli	جن لوگوں کو ہم نے اس سے پہلے کتاب دی ہے وہ اس پر ایمان لاتے ہیں

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Jalandhry	جن لوگوں کو ہم نے اس سے پہلے کتاب دی تھی وہ اس پر ایمان لے آتے ہیں
YusufAli	Those to whom We sent the Book before this— they— do believe in this (Revelation);
M.Khan	Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, - they believe in it (the Qur'ân).
Pickthal	Those unto whom We gave the Scripture before it, they believe in it,
Shakir	(As to) those whom We gave the Book before it, they are believers in it.

### وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

To them	عَلَيْهِمْ	It is recited	يُتْلَىٰ	And when	وَإِذَا
In it	بِهِ	We believe	آمَنَّا	They say	قَالُوا
From	مِن	Is the truth	الْحَقُّ	Verily it	إِنَّهُ
We have been	كُنَّا	Indeed	إِنَّا	Our Lord	رَبِّنَا
		(from) those who submit to Allah	مُسْلِمِينَ	Fore it	مِن قَبْلِهِ

Translit	Wa 'Idhâ Yutlâ `Alayhim Qâlû 'Âmannâ Bihi 'Innahu Al-Ĥaqqu Min Rabbinâ 'Innâ Kunnâ MinQablihi Muslimîna
AhmedAli	اور جب ان پر پڑھا جاتا ہے کہتے ہیں ہم اس پر ایمان لائے ہمارے رب کی طرف سے یہ حق ہے ہم تو اسے پہلے ہی مانتے تھے
Jalandhry	اور جب (قرآن) اُن کو پڑھ کر سنایا جاتا ہے تو کہتے ہیں کہ ہم اس پر ایمان لے آئے بیشک وہ ہمارے پروردگار کی طرف سے برحق ہے اور ہم تو اس سے پہلے کے حکم بردار ہیں
YusufAli	And when it is recited to them, they say: "We believe therein for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this."
M.Khan	And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farîsî).
Pickthal	And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).
Shakir	And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.

### أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

### ﴿٥٤﴾

Their reward	أَجْرُهُمْ	Will be given	يُؤْتَوْنَ	These	أُولَٰئِكَ
They are patient	صَبَرُوا	Because	بِمَا	Twice	مَّرَّتَيْنِ
Evil	السَّيِّئَةَ	With good	بِالْحَسَنَةِ	And repel	وَيَدْرَءُونَ
They spend	يُنْفِقُونَ	We have provided them	رَزَقْنَاهُمْ	And of what	وَمِمَّا

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Translit	'Ulā'ika Yu'utawna 'Ajahum Marratayni Bimā Ṣabarū Wa Yadra'ūna Bil-Ḥasanati As-Sayyi'ata Wa Mimmā Razaqnāhum Yunfiqūna
AhmedAli	یہ وہ لوگ ہیں جنہیں ان کے صبر کی وجہ سے دگنا بدلہ ملے گا اور بھلائی سے برائی کو دور کرتے ہیں اور جو ہم نے انہیں دیا ہے اس میں سے خرچ کرتے ہیں
Jalandhry	ان لوگوں کو دگنا بدلہ دیا جائے گا کیونکہ صبر کرتے رہے ہیں اور بھلائی کے ساتھ برائی کو دور کرتے ہیں اور جو (مال) ہم نے ان کو دیا ہے اس میں سے خرچ کرتے ہیں
YusufAli	Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.
M.Khan	These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.
Pickthal	These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them,
Shakir	These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي  
الْجَاهِلِينَ ﴿55﴾

Evil vain talk	اللَّغْوُ	They hear	سَمِعُوا	And when	وَإِذَا
And say	وَقَالُوا	From it	عَنْهُ	They withdraw	أَعْرَضُوا
And to you	وَلَكُمْ	Our deeds	أَعْمَالُنَا	To us	لَنَا
(be) to you	عَلَيْكُمْ	Peace	سَلَامٌ	Your deeds	أَعْمَالُكُمْ
The ignorant	الْجَاهِلِينَ	We seek	نَبْتَغِي	Not	لَا

Translit	Wa 'Idhā Sami'ū Al-Laghwa 'A`radū `Anhu Wa Qālū Lanā 'A`mālunā Wa Lakum 'A`mālukum Salāmun `Alaykum Lā Nabtaghī Al-Jāhilīna
AhmedAli	اور جب بے ہودہ بات سنتے ہیں تو اس سے منہ پھیر لیتے ہیں اور کہتے ہیں ہمارے لیے تمہارے اعمال پر سلام ہو ہم بے سمجھوں کو نہیں چاہتے
Jalandhry	اور جب بیہودہ بات سنتے ہیں تو اس سے منہ پھیر لیتے ہیں اور کہتے ہیں کہ ہم کو ہمارے اعمال اور تم کو تمہارے اعمال۔ تم کو سلام۔ ہم جاہلوں کے خواستگار نہیں ہیں
YusufAli	And when they hear vain talk, they turn away therefrom and say: "To us our deeds and to you yours; peace be to you: we seek not the ignorant."
M.Khan	And when they hear Al-Laghwa (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."
Pickthal	And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.
Shakir	And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

**إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿56﴾**

You guide	تَهْدِي	Not	لَا	Verily you	إِنَّكَ
But	وَلَكِنَّ	You like	أَحْبَبْتَ	Whom	مَنْ
Whom	مَنْ	Guides	يَهْدِي	Allah	اللَّهُ
Knows best	أَعْلَمُ	And He	وَهُوَ	He wills	يَشَاءُ ۚ
				Those who are the guided	بِالْمُهْتَدِينَ

Translit	'Innaka Lā Tahdī Man 'Aḥbabta Wa Lakinna Allāha Yahdī Man Yashā'u Wa Huwa 'A'lamu Bil-Muhtadīna				
AhmedAli	بے شک تو ہدایت نہیں کر سکتا ہے تو چاہے لیکن اللہ ہدایت کرتا ہے جسے چاہے اور وہ ہدایت والوں کو خوب جانتا ہے				
Jalandhry	(اے محمد صلی اللہ علیہ وسلم) تم جس کو دوست رکھتے ہو اُسے ہدایت نہیں کر سکتے بلکہ خدا ہی جس کو چاہتا ہے ہدایت کرتا ہے اور وہ ہدایت پانیا والوں کو خوب جانتا ہے				
YusufAli	It is true thou wilt not be able to guide everyone whom thou lovest: but Allah guides those whom He will and He knows best those who receive guidance.				
M.Khan	Verily! You (O Muhammad SAW) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided				
Pickthal	Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is best aware of those who walk aright.				
Shakir	Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.				

**وَقَالُوا إِن نَّبَعِ الْهُدَىٰ مَعَكَ نَتَّخِطْفُ مِنْ أَرْضِنَا ۖ أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿57﴾**

We follow	نَّبَعِ	If	إِنْ	And they say	وَقَالُوا
We would lbe snatched away	نُتَّخِطْفُ	With you	مَعَكَ	The guidance	الْهُدَىٰ
Have nto	أَوْلَمْ	Our land	أَرْضِنَا ۖ	From	مِنْ
A sanctuary	حَرَمًا	For them	لَهُمْ	We established	نُמَكِّنْ
To which	إِلَيْهِ	Are brought	يُجْبَىٰ	A secure	آمِنًا
Kinds	شَيْءٍ	(of) all	كُلِّ	Fruits	ثَمَرَاتُ
Ourselves	لَدُنَّا	From	مِنْ	A provision	رِزْقًا
Not	لَا	Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ
				know	يَعْلَمُونَ

Translit	Wa Qālū 'In Nattabi`i Al-Hudā Ma`aka Nutakhattaf Min 'Arḍinā 'Awalam Numakkin LahumḤaramāan 'Āmināan Yujbā 'Ilayhi Thamarātu Kulli Shay'in Rizqāan Min Ladunnā Wa Lakinna 'Aktharahum Lā Ya`lamūna				
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## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

AhmedAli	اور کہتے ہیں اگر ہم تیرے ساتھ ہدایت پر چلیں تو اپنے ملک سے آپک لیے جائیں کیا ہم نے انہیں حرم میں جگہ نہیں دی جو امن کا مقام ہے جہاں ہر قسم کے میوؤں کا رزق ہماری طرف سے پہنچایا جاتا ہے لیکن اکثر ان میں سے نہیں جانتے
Jalandhry	اور کہتے ہیں کہ اگر ہم تمہارے ساتھ ہدایت کی پیروی کریں تو اپنے ملک سے آپک لیے جائیں۔ کیا ہم نے اُن کو حرم میں جو امن کا مقام ہے جگہ نہیں دی۔ جہاں ہر قسم کے میوے پہنچائے جاتے ہیں (اور یہ) رزق ہماری طرف سے ہے لیکن ان میں سے اکثر نہیں جانتے
YusufAli	They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure Sanctuary, to which are brought as tribute fruits of all kinds— a provision from Ourselves? But most of them understand not.
M.Khan	And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.
Pickthal	And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.
Shakir	And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ  
وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

(from)	مِنْ	We have destroyed	أَهْلَكْنَا	And how many	وَكَمْ
For its means of livelihood	مَعِيشَتَهَا ۖ	Which were thankless	بَطَرَتْ	A town	قَرْيَةٍ
Not	لَمْ	(of) their dwellings	مَسَاكِينُهُمْ	And those	فَتِلْكَ
Except	إِلَّا	After them	مِنْ بَعْدِهِمْ	Have been inhabited	تَسْكَنْ
We	نَحْنُ	And verily We	وَكُنَّا	A little	قَلِيلًا ۖ
				Are the inheritors	الْوَارِثِينَ

Translit	Wa Kam 'Ahlaknā Min Qaryatin Baṭirat Ma'ishatahā Fatilka Masākinuhum Lam Tuskan MinBa'dihim 'Illā Qalilāan Wa Kunnā Nahnu Al-Wārithīna
AhmedAli	اور ہم نے بہت سی بستیوں کو ہلاک کر ڈالا جو اپنے سامان عیش پر نازاں تھے سو یہ ان کے گھر میں کہ ان کے بعد آباد نہیں ہوئے مگر بہت کم اور ہم ہی وارث ہوئے
Jalandhry	اور ہم نے بہت سی بستیوں کو ہلاک کر ڈالا جو اپنی (فرانی) معیشت میں اترا رہے تھے۔ سو یہ اُن کے مکانات میں جو اُن کے بعد آباد ہی نہیں ہوئے مگر بہت کم۔ اور اُن کے پیچھے ہم ہی اُن کے وارث ہوئے
YusufAli	And how many populations We destroyed, which exulted in their life (of ease and plenty)! Now those habitations of theirs, after them, are deserted— all but a (miserable) few! and We are their heirs!
M.Khan	And how many a town (population) have We destroyed, which were thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.



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The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Pickthal	And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.
Shakir	And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿59﴾

Your Lord	رَبُّكَ	Was	كَانَ	And not	وَمَا
Until	حَتَّىٰ	The towns	الْقُرَىٰ	To destroy	مُهْلِكَ
Their mother	أُمُّهَا	(in) to	فِي	He sends	يَبْعَثَ
To them	عَلَيْهِمْ	Reciting	يَتْلُو	A Messenger	رَسُولًا
We were	كُنَّا	And not	وَمَا	Our Verses	آيَاتِنَا ۚ
Unless	إِلَّا	The towns	الْقُرَىٰ	To destroy	مُهْلِكِي
		(are) wrong-doers	ظَالِمُونَ	Their people	وَأَهْلُهَا

Translit	<i>Wa Mā Kāna Rabbuka Muhlika Al-Qurā Ḥattā Yab`atha Fī 'Ummihā Rasūlāan Yatlū `Alayhim'Āyātina Wa Mā Kunnā Muhliki Al-Qurā 'Illā Wa 'Ahluhā Zālimūna</i>
AhmedAli	اور تیرا رب بستیوں کو ہلاک نہیں کیا کرتا جب تک ان کے بڑے شہر میں پیغمبر نہ بھیج لے جو انہیں ہماری آیتیں پڑھ کر سنائے اور ہم بستیوں کو ہلاک نہیں کرتے مگر اس حالت میں کہ وہاں کے باشندے ظالم ہوں
Jalandhry	اور تمہارا پروردگار بستیوں کو ہلاک نہیں کیا کرتا۔ جب تک اُن کے بڑے شہر میں پیغمبر نہ بھیج لے جو اُن کو ہماری آیتیں پڑھ کر سنائے اور ہم بستیوں کو ہلاک نہیں کیا کرتے مگر اس حالت میں کہ وہاں کے باشندے ظالم ہوں
YusufAli	Nor was thy Lord the one to destroy a population until He had sent to its Center a messenger, rehearsing to them Our Signs: nor are We going to destroy a population except when its members practise iniquity.
M.Khan	And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zālimūn (polytheists, wrong-doers, disbelievers in the Oneness of Allāh, oppressors and tyrants).
Pickthal	And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.
Shakir	And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ

﴿60﴾

From	مِنْ	You have been given	أُوتِيتُمْ	And whatever	وَمَا
(of) the life	الْحَيَاةِ	(is) an enjoyment	فَمَتَاعُ	Things	شَيْءٍ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

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And that which	وَمَا	And its adornment	وَزِينَتُهَا ۖ	Worldly	الدُّنْيَا
(is) better	خَيْرٌ	Allah	اللَّهِ	(is) with	عِنْدَ
You sense	تَعْقِلُونَ	Have not	أَفَلَا	And will remain forever	وَأَبْقَىٰ ۖ

Translit	Wa Mā 'Ūtītum Min Shay'in Famatā`u Al-Ĥayāati Ad-Dunyā Wa Zīnatuhā Wa Mā `IndaAllāhi Khayrun Wa 'Abqā 'Afalā Ta`qilūna				
AhmedAli	اور جو چیز تمہیں دی گئی ہے وہ دنیا کی زندگی کا فائدہ اور اس کی نیت ہے جو چیز اللہ کے ہاں ہے وہ بہتر اور باقی رہنے والی ہے کیا تم نہیں سمجھتے				
Jalandhry	اور جو چیز تم کو دی گئی ہے وہ دنیا کی زندگی کا فائدہ اور اس کی نیت ہے۔ اور جو خدا کے پاس ہے وہ بہتر اور باقی رہنے والی ہے۔ کیا تم سمجھتے نہیں؟				
YusufAli	The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?				
M.Khan	And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense?				
Pickthal	And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?				
Shakir	And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?				

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

A promise	وَعْدًا	We have promised him	وَعَدْنَاهُ	Is she whom	أَفَمَنْ
Finds it (true)	لَاقِيهِ	Which he	فَهُوَ	Excellent	حَسَنًا
Luxuries	مَتَاعَ	We have made to enjoy	مَتَّعْنَاهُ	Like him whom	كَمَنْ
Then	ثُمَّ	Worldly	الدُّنْيَا	(of) the life	الْحَيَاةِ
(of) Resurrection	الْقِيَامَةِ	On the Day	يَوْمَ	He	هُوَ
		Those who are brought up	الْمُحْضَرِينَ	(will be) among	مِنْ

Translit	'Afaman Wa`adnāhu Wa`dāan Ḥasanāan Fahuwa Lāqīhi Kaman Matta`nāhu Matā`a Al-Ĥayāati Ad-Dunyā Thumma Huwa Yawma Al-Qiyāmati Mina Al-Muḥḍarīna				
AhmedAli	پھر کیا وہ شخص جس سے ہم نے اچھا وعدہ کیا ہو سو وہ اسے پانے والا بھی ہو اس کے برابر ہے جسے ہم نے دنیا کی زندگی کا فائدہ دیا پھر وہ قیامت کے دن پکڑا ہوا آئے گا				
Jalandhry	بھلا جس شخص سے ہم نے نیک وعدہ کیا اور اُس نے اُسے حاصل کر لیا تو کیا وہ اس شخص کا سا ہے جس کو ہم نے دنیا کی زندگی کے فائدے سے بہرہ مند کیا پھر وہ قیامت کے روز ان لوگوں میں ہو جو (ہمارے روبرو) حاضر کئے جائیں گے				
YusufAli	Are (these two) alike? one to whom We have made a goodly promise, and who is going to reach its (fulfilment) and one to whom we have given the good things of this life, but who, on the Day of Judgment is to be among those brought up (for punishment)?				

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

M.Khan	Is he whom We have promised an excellent promise (Paradise),— which he will find true, - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
Pickthal	Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?
Shakir	Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?

## وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿62﴾

And say	فَيَقُولُ	He will call them	يُنَادِيهِمْ	And (remember) the Day	وَيَوْمَ
Whom	الَّذِينَ	(are) My partners	شُرَكَائِيَ	Where	أَيْنَ
		To assert	تَزْعُمُونَ	You used	كُنْتُمْ

Translit	Wa Yawma Yunādīhim Fayaqūlu 'Ayna Shurakā'iya Al-Ladhīna Kuntum Taz`umūna
AhmedAli	اور جس دن انہیں پکارے گا پھر کہے گا میرے شریک کہاں ہیں جن کا تم دعویٰ کرتے تھے
Jalandhry	اور جس روز خدا ان کو پکارے گا اور کہے گا کہ میرے وہ شریک کہاں ہیں جن کا تمہیں دعویٰ تھا
YusufAli	That Day (Allah) will call to them, and say: "Where are my 'partners'?— whom ye imagined (to be such)?"
M.Khan	And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"
Pickthal	On the day when He will call unto them and say: Where are My partners whom ye imagined?
Shakir	And on the day when He will call them and say: Where are those whom you deemed to be My associates?

## قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿63﴾

Has come tru	حَقَّ	Those	الَّذِينَ	Said/will say	قَالَ
Our Lord	رَبَّنَا	The world	الْقَوْلُ	About whom	عَلَيْهِمْ
We led astray	أَغْوَيْنَا	Whom	الَّذِينَ	Thse are the	هَؤُلَاءِ
We were astray ourselves	غَوَيْنَا ۖ	As	كَمَا	Wse led them astray	أَغْوَيْنَاهُمْ
Not	مَا	Before You	إِلَيْكَ ۖ	We declare our innocence (from them)	تَبَرَّأْنَا
They worshipped	يَعْبُدُونَ	Us	إِيَّانَا	They were	كَانُوا

Translit	Qāla Al-Ladhīna Ḥaqqā `Alayhimu Al-Qawlu Rabbanā Hā'uulā' Al-Ladhīna 'Aghwaynā'Aghwaynāhum Kamā Ghawaynā Tabarra'nā 'Ilayka Mā Kānū 'Tyānā Ya`budūna
AhmedAli	جن پر الزام قائم ہو گا وہ کہیں گے اے رب ہمارے! وہ یہی ہیں جنہیں ہم نے بہر کیا تھا انہیں ہم نے گمراہ کیا تھا جیسا کہ ہم گمراہ تھے ہم تیرے روبرو بیزار

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

	ہوتے ہیں یہ ہمیں نہیں پوجتے تھے
Jalandhry	(تو) جن لوگوں پر (عذاب کا) حکم ثابت ہو چکا ہوگا وہ کہیں گے کہ ہمارے پروردگار یہ وہ لوگ ہیں جن کو ہم نے گمراہ کیا تھا۔ اور جس طرح ہم خود گمراہ ہوئے تھے اسی طرح ان کو گمراہ کیا تھا (اب) ہم تیری طرف (مُتَوَجِّہ ہو کر) اُن سے بیزار ہوتے ہیں یہ ہمیں نہیں پوجتے تھے
YusufAli	Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence! It was not us they worshipped."
M.Khan	Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."
Pickthal	Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.
Shakir	Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ

﴿64﴾

Your partners	شُرَكَاءُكُمْ	Call upon	ادْعُوا	And it will be said	وَقِيلَ
They will answer	يَسْتَجِيبُوا	But not	فَلَمْ	And they will call upon them	فَدَعَوْهُمْ
The torment	الْعَذَابَ ۚ	And they will see	وَرَأَوُا	To them	لَهُمْ
Had been	كَانُوا	They	أَنَّهُمْ	If	لَوْ
				guided	يَهْتَدُونَ

Translit	Wa Qīla Ad'ū Shurakā'akum Fada'awhum Falam Yastajībū Lahum Wa Ra'aw Al-'Adhāba Law 'Annahum Kānū Yahtadūna
AhmedAli	اور کہا جائے گا اپنے شریکوں کو پکارو پھر انہیں پکاریں گے تو وہ انہیں جواب نہ دیں گے اور عذاب دیکھیں گے کاش یہ لوگ ہدایت پر ہوتے
Jalandhry	اور کہا جائے گا کہ اپنے شریکوں کو بلاؤ۔ تو وہ اُن کو پکاریں گے اور وہ اُن کو جواب نہ دے سکیں گے اور (جب) عذاب کو دیکھ لیں گے (تو تمنا کریں گے کہ) کاش وہ ہدایت یاب ہوتے
YusufAli	It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'If only they had been open to guidance!'
M.Khan	And it will be said (to them): "Call upon your (so-called) partners (of Allāh), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!'
Pickthal	And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!
Shakir	And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!

## وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿65﴾

And He says	فَيَقُولُ	He will call them	يُنَادِيهِمْ	And (remember) the Day when	وَيَوْمَ
The Messenger	الْمُرْسَلِينَ	Did you answer	أَجَبْتُمْ	What	مَاذَا

Translit	Wa Yawma Yunādīhim Fayaqūlu Mādhā 'Ajabtumu Al-Mursalīna				
AhmedAli	اور جس دن انہیں پکارے گا پھر کہے گا تم نے پیغام پہچانے والوں کو کیا جواب دیا تھا				
Jalandhry	اور جس روز خدا اُن کو پکارے گا اور کہے گا کہ تم نے پیغمبروں کو کیا جواب دیا				
YusufAli	That Day (Allah) will call to them and say: "What was the answer ye gave to the messengers?"				
M.Khan	And (remember) the Day (Allāh) will call to them, and say: "What answer gave you to the Messengers?"				
Pickthal	And on the Day when He will call unto them and say: What answer gave ye to the messengers?				
Shakir	And on the day when He shall call them and say: What was the answer you gave to the messengers?				

## فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿66﴾

The news	الْأَنْبَاءُ	To them	عَلَيْهِمْ	Then will be obscured	فَعَمِيَتْ
Not	لَا	And they	فَهُمْ	On that day	يَوْمَئِذٍ
				Will be able to ask one another	يَتَسَاءَلُونَ

Translit	Fa`amiyat `Alayhimu Al-'Anbā'u Yawma'idhin Fahum Lā Yatasā'alūna				
AhmedAli	پھر اس دن انہیں کوئی بات نہیں سوجھے گی پھر وہ آپس میں بھی نہیں پوچھ سکیں گے				
Jalandhry	تو وہ اس روز خبروں سے اندھے ہو جائیں گے، اور آپس میں کچھ بھی پوچھ نہ سکیں گے				
YusufAli	Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.				
M.Khan	Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.				
Pickthal	On that day (all) tidings will be dimmed for them, nor will they ask one of another,				
Shakir	Then the pleas shall become obscure to them on that day, so they shall not ask each other.				

## فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿67﴾

We repented	تَابَ	For him	مَنْ	But as	فَأَمَّا
Righteous deeds	صَالِحًا	And did	وَعَمِلَ	And believed	وَآمَنَ
He will be	يَكُونَ	That	أَنْ	Then hopefully	فَعَسَىٰ
		Those who are successful	الْمُفْلِحِينَ	Among	مِنْ

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سورة القصص

Translit	<i>Fa'ammā Man Tāba Wa 'Āmana Wa 'Amila Ṣāliḥāan Fa'asā 'An Yakūna Mina Al-Muflīḥīna</i>
AhmedAli	پھر جس نے توبہ کی اور ایمان لایا اور نیک عمل کیے سو امید ہے کہ وہ نجات پانے والوں میں سے ہوگا
Jalandhry	لیکن جس نے توبہ کی اور ایمان لایا اور نیک عمل کیے تو امید ہے کہ وہ نجات پانے والوں میں ہو
YusufAli	But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.
M.Khan	But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muhammad SAW), and did righteous deeds (in the life of this world), then he will be among those who are successful.
Pickthal	But as for him who shall repent and believe and do right, he haply may be one of the successful.
Shakir	But as to him who repents and believes and does good, maybe he will be among the successful:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

﴿68﴾

Whatsoever	مَا	Creates	يَخْلُقُ	And your Lord	وَرَبُّكَ
Not	مَا	And choses	وَيَخْتَارُ ۚ	He wills	يَشَاءُ
Choices	الْخِيَرَةُ ۚ	(for them)	لَهُمْ	They have	كَانَ
And exalted is He	وَتَعَالَى	Allah	اللَّهُ	Glorified be	سُبْحَانَ
		They associate as partners with Him	يُشْرِكُونَ	About all that	عَمَّا

Translit	<i>Wa Rabbuka Yakhluqu Mā Yashā'u Wa Yakhtāru Mā Kāna Lahumu Al-Khiyaratu Subḥāna Allāhi Wa Ta'ālā 'Ammā Yushrikūna</i>
AhmedAli	اور تیرا رب جو چاہے پیدا کرتا ہے اور جسے چاہے پسند کرے انہیں کوئی اختیار نہیں ہے اللہ ان کے شرک سے پاک اور برتر ہے
Jalandhry	اور تمہارا پروردگار جو چاہتا ہے پیدا کرتا ہے اور (جسے چاہتا ہے) برگزیدہ کر لیتا ہے۔ ان کو اس کا اختیار نہیں ہے۔ یہ جو شرک کرتے ہیں خدا اس سے پاک و بالاتر ہے
YusufAli	Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!
M.Khan	And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).
Pickthal	Thy Lord createth what He willeth and chooseth. They have never any choice. Glorified be Allah and exalted above all that they associate (with Him)!
Shakir	And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿69﴾

What	مَا	Knows	يَعْلَمُ	And your Lord	وَرَبُّكَ
And what	وَمَا	Their breasts	صُدُورُهُمْ	Conceal	تُكِنُّ

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

				They reveal	يُغْلِبُونَ
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Translit	<i>Wa Rabbuka Ya `lamu Mā Tukinnu Şudūruhum Wa Mā Yu `linūna</i>
AhmedAli	اور تیرا رب جانتا ہے جو ان کے سینوں میں پوشیدہ ہے اور جو ظاہر کرتے ہیں
Jalandhry	اور ان کے سینے جو کچھ مخفی کرتے اور جو یہ ظاہر کرتے ہیں تمہارا پروردگار اس کو جانتا ہے
YusufAli	And thy Lord knows all that their hearts conceal and all that they reveal.
M.Khan	And your Lord knows what their breasts conceal, and what they reveal.
Pickthal	And thy Lord knoweth what their breasts conceal, and what they publish.
Shakir	And your Lord knows what their breasts conceal and what they manifest.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿70﴾

No	لَا	Allah	اللَّهُ	And He	وَهُوَ
He	هُوَ ۖ	But	إِلَّا	God	إِلَهُ
In	فِي	All praises	الْحَمْدُ	His (is)	لَهُ
And His (is)	وَلَهُ	And in the Last	وَالْآخِرَةِ ۖ	The first	الْأُولَىٰ
You shall be returned	تُرْجَعُونَ	And to Him	وَإِلَيْهِ	The Decision	الْحُكْمُ

Translit	<i>Wa Huwa Allāhu Lā 'Ilāha 'Illā Huwa Lahu Al-Ĥamdu Fī Al-'Ūlā Wa Al-'Ākhirati Wa Lahu Al-Ĥukmu Wa 'Tlayhi Turja ūna</i>
AhmedAli	اور وہی اللہ ہے اس کے سوا کوئی معبود نہیں دنیا اور آخرت میں اسی کی تعریف ہے اور اسی کی حکومت ہے اور تم اسی کی طرف لوٹائے جاؤ گے
Jalandhry	اور وہی خدا ہے اس کے سوا کوئی معبود نہیں دنیا اور آخرت میں اسی کی تعریف ہے اور اسی کا علم اور اسی کی طرف تم لوٹائے جاؤ گے
YusufAli	And He is Allah: there is no god but He. To him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.
M.Khan	And He is Allāh; Lā ilāha illa Huwa (none has the right to be worshipped but He). all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
Pickthal	And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.
Shakir	And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿71﴾

If	إِنْ	Do you see	أَرَأَيْتُمْ	Say	قُلْ
For you	عَلَيْكُمْ	Allah	اللَّهُ	Made	جَعَلَ



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سورة القصص

Till	إِلَى	Continuous	سَرْمَدًا	The night	الَّيْلَ
Whoo is	مَنْ	(of) Resurrection	الْقِيَامَةِ	The day	يَوْمَ
Allah	اللَّهُ	Besides	غَيْرُ	God	إِلَهَ
Will not then	أَفَلَا	Light	بِضْيَاءٍ ۖ	Could bring you	يَأْتِيَكُمْ
				You hear	تَسْمَعُونَ

Translit	<i>Qul 'Ara'aytum 'In Ja`ala Allāhu `Alaykumu Al-Layla Sarmadāan 'Ilā Yawmi Al-Qiyāmati Man 'Ilahun Ghayru Allāhi Ya'tikum Bidīyā'in 'Afalā Tasma'ūna</i>
AhmedAli	کہہ دو بھلا یہ تو بتاؤ اگر اللہ تم پر ہمیشہ کے لیے قیامت تک رات ہی رہنے دے تو اللہ کے سوا کون سا معبود ہے جو تمہارے لیے روشنی لائے کیا تم سنتے نہیں ہو
Jalandhry	کو بھلا دیکھو تو اگر خدا تم پر ہمیشہ قیامت کے دن تک رات (کی تاریکی) کئے رہے تو خدا کے سوا کون معبود ہے جو تم کو روشنی لادے تو کیا تم سنتے نہیں؟
YusufAli	Say: see ye? If Allah were to make the Night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?
M.Khan	Say (O Muhammad SAW): "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which ilāh (god) besides Allāh could bring you light? Will you not then hear?"
Pickthal	Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you light? Will ye not then hear?
Shakir	Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بَلِيلٌ  
تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿72﴾

If	إِنْ	Do you see	أَرَأَيْتُمْ	Say	قُلْ
For you	عَلَيْكُمْ	Allah	اللَّهُ	Made	جَعَلَ
Till	إِلَى	Continuous	سَرْمَدًا	The day	النَّهَارَ
Who is	مَنْ	(of) Resurrection	الْقِيَامَةِ	The Day	يَوْمَ
Allah	اللَّهُ	Besides	غَيْرُ	God	إِلَهَ
You will rest	تَسْكُنُونَ	Night	بَلِيلٌ	Could bring you	يَأْتِيَكُمْ
You see	تُبْصِرُونَ	Will then not	أَفَلَا	Wherein	فِيهِ ۖ

Translit	<i>Qul 'Ara'aytum 'In Ja`ala Allāhu `Alaykumu An-Nahāra Sarmadāan 'Ilā Yawmi Al-Qiyāmati Man 'Ilahun Ghayru Allāhi Ya'tikum Bilaylin Taskunūna Fīhi 'Afalā Tubshirūna</i>
AhmedAli	کہہ دو بھلا یہ تو بتاؤ اگر اللہ تم پر ہمیشہ کے لیے قیامت تک دن ہی رہنے دے تو اللہ کے سوا کون سا معبود ہے جو تمہارے لیے رات لائے جس میں آرام پاؤ کیا تم دیکھتے نہیں ہو

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Jalandhry	کو تو بھلا دیکھو تو اگر خدا تم پر ہمیشہ قیامت تک دن کئے رہے تو خدا کے سوا کون معبود ہے کہ تم کو رات لا دے جس میں تم آرام کرو۔ تو کیا تم دیکھتے نہیں؟
YusufAli	Say: see ye? If Allah were to make the Day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a Night in which ye can rest? Will ye not then see?
M.Khan	Say (O Muhammad SAW): "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which ilāh (god) besides Allāh could bring you night wherein you rest? Will you not then see?"
Pickthal	Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you night wherein ye rest? Will ye not then see?
Shakir	Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

﴿73﴾

Then He has made	جَعَلَ	His Mercy	رَحْمَتِهِ	And (it is) out of	وَمِنْ
And the day	وَالنَّهَارَ	The night	اللَّيْلِ	For you	لَكُمْ
And that you may seek	وَلِتَبْتَغُوا	Therein	فِيهِ	That you may rest	لِتَسْكُنُوا
And that you	وَلَعَلَّكُمْ	His Bounty	فَضْلِهِ	Of	مِنْ
				May be grateful	تَشْكُرُونَ

Translit	<i>Wa Min Rahmatihi Ja`ala Lakumu Al-Layla Wa An-Nahāra Litaskunū Fīhi Wa Litabtaghū MinFadlihi Wa La'allakum Tashkurūna</i>
AhmedAli	اور اس نے اپنی رحمت سے تمہارے لیے رات اور دن کو بنایا تاکہ تم اس میں آرام پاؤ اور اپنے رب کا فضل تلاش کرو اور تاکہ تم شکر کرو
Jalandhry	اور اس نے اپنی رحمت سے تمہارے لئے رات کو اور دن کو بنایا تاکہ تم اس میں آرام کرو اور اس میں اس کا فضل تلاش کرو اور تاکہ شکر کرو
YusufAli	It is out of His Mercy that He has made for you Night and Day— that ye may rest therein and that ye may seek of His Grace— and in; order that ye may be grateful.
M.Khan	It is out of His Mercy that He has made for you the night and the day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.
Pickthal	Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.
Shakir	And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿74﴾

And say	فَيَقُولُ	He will call them	يُنَادِيهِمْ	And (remember) when	وَيَوْمَ
Whom	الَّذِينَ	(are) My partners	شُرَكَائِيَ	Where	أَيْنَ
		assert	تَزْعُمُونَ	You used to	كُنْتُمْ

Translit	<i>Wa Yawma Yunādhīhim Fayaqūlu 'Ayna Shurakā'īya Al-Ladhīna Kuntum Taz`umūna</i>
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## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

AhmedAli	اور جس دن انہیں پکارے گا پھر کئے گا وہ کہاں میں جنہیں تم میرا شریک سمجھتے تھے
Jalandhry	اور جس دن وہ اُن کو پکارے گا اور کئے گا کہ میرے وہ شریک جن کا تمہیں دعویٰ تھا کہاں گئے؟
YusufAli	The Day that He will call on them, He will say: "Where are My `partners' whom ye imagined (to be such)?"
M.Khan	And (remember) the Day when He (your Lord— Allāh) will call to them (those who worshipped others along with Allāh), and will say: "Where are My (so-called) partners, whom you used to assert?"
Pickthal	And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?
Shakir	And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعِلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿75﴾

Every	كُلِّ	From	مِنْ	And We shall take out	وَنَزَعْنَا
And We shall say	فَقُلْنَا	A witness	شَهِيدًا	Nation	أُمَّةٍ
Then they shall know	فَعِلِمُوا	Your proof	بُرْهَانَكُمْ	Bring	هَاتُوا
(is) with Allah	لِلَّهِ	The truth is	الْحَقُّ	That	أَنَّ
What	مَا	From them	عَنْهُمْ	Will disappear	وَضَلَّ
		They invent	يَفْتَرُونَ	Used to	كَانُوا

Translit	<i>Wa Naza`nā Min Kulli 'Ummatin Shahīdāan Faqulnā Hātū Burhānakum Fa`alimū 'Anna Al-Ĥaqqā Lillāhi Wa Dalla `Anhum Mā Kānū Yaftarūna</i>
AhmedAli	اور ہم ہر امت میں سے ایک گواہ نکال کر لائیں گے پھر کہیں گے کہ اپنی دلیل پیش کرو تب جان لیں گے کہ سچی بات اللہ ہی کی تھی اور جو جھوٹ بنایا کرتے تھے ان سے جاتا رہے گا
Jalandhry	اور ہم ہر ایک امت میں سے گواہ نکال لیں گے پھر کہیں گے کہ اپنی دلیل پیش کرو تو وہ جان لیں گے کہ سچ بات خدا کی ہے اور جو کچھ وہ افتراء کیا کرتے تھے ان سے جاتا رہے گا
YusufAli	And from each people shall We draw a witness and We shall say: "Produce your Proof": then shall they know that the Truth is with Allah (alone), and the (lies) which they invented will leave them in the lurch."
M.Khan	And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.
Pickthal	And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.
Shakir	And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Was	كَانَ	Korah	قَارُونَ	Verily	إِنَّ
(of) Moses	مُوسَى	People	قَوْمِ	Of	مِنْ
And We gave him	وَأَتَيْنَاهُ	Towards them	عَلَيْهِمْ	But he behaved arrogantly	فَبَغَى
Which	مَا	The treasures	الْكُنُوزِ	Of	مِنْ
Would have been a burden	لَتَكُونُ	The keys of it	مَفَاتِيحَهُ	Indeed	إِنَّ
When	إِذْ	Strong	أُولَى الْقُوَّةِ	To a body of men	بِالْعَصَبَةِ
His people	قَوْمُهُ	To him	لَهُ	Said	قَالَ
Verily	إِنَّ	Be glad	تَفْرَحْ	Do not	لَا
Likes	يُحِبُّ	Not	لَا	Allah	اللَّهُ
				Those who exult/are glad	الْفَرِحِينَ

Translit	'Inna Qārūna Kāna Min Qawmi Mūsā Fabaghā `Alayhim Wa 'Ātaynāhu Mina Al-Kunūzi Mā'Inna Maḥāṭihahu Latanū'u Bil-'Uṣḥati 'Ūlī Al-Qūwati 'Idh Qāla Lahu Qawmuhu Lā Tafrah 'Inna Allāha Lā Yuhibbu Al-Fariḥīna
AhmedAli	بے شک قارون موسیٰ کی قوم میں سے تھا پھر ان پر اکر نے لگا اور ہم نے اسے اتنے خزانے دیے تھے کہ اسکی کنجیاں ایک طاقتور جماعت کو اٹھانی مشکل ہوتیں جب اس سے اس کی قوم نے کہا اترامت بے شک اللہ اترانے والوں کو پسند نہیں کرتا
Jalandhry	قارون موسیٰ کی قوم میں سے تھا اور ان پر تعذی کرتا تھا۔ اور ہم نے اس کو اتنے خزانے دیے تھے کہ اُن کی کنجیاں ایک طاقتور جماعت کو اٹھانی مشکل ہوتیں جب اس سے اس کی قوم نے کہا کہ اتر ایسے مت۔ کہ خدا اترانے والوں کو پسند نہیں کرتا
YusufAli	Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men: behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).
M.Khan	Verily, Qārūn (Korah) was of Mūsā's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily Allāh likes not those who exult (with riches, being ungrateful to Allāh).
Pickthal	Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;
Shakir	Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Has bestowed on you	آتَاكَ	With that which	فِيمَا	But seek	وَابْتَغِ
The last	الْآخِرَةَ	The home	الدَّارَ	Allah	اللَّهُ

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Your portion	نَصِيكَ	Forget	تَنْسَ	And do not	وَلَا
And do good	وَأَحْسِنَ	This world	الدُّنْيَا	Of	مِنْ
Allah	اللَّهُ	Has been good	أَحْسَنَ	As	كَمَا
Seek	تَبْتَغِ	And not	وَلَا	To you	إِلَيْكَ
The land	الْأَرْضِ	In	فِي	Mischief	الْفَسَادَ
Not	لَا	Allah	اللَّهُ	Verily	إِنَّ
		Mischief-makers	الْمُفْسِدِينَ	Likes	يُحِبُّ

Translit	Wa Abtaghi Fīmā 'Ātāka Allāhu Ad-Dāra Al-'Ākhirata Wa Lā Tansa Naṣībaka Mina Ad-Dunyā Wa 'Aḥsin Kamā 'Aḥsana Allāhu 'Ilayka Wa Lā Tabghī Al-Fasāda Fī Al-'Arḍi 'Inna Allāha Lā Yuhibbu Al-Mufsidīna				
AhmedAli	اور جو کچھ تجھے اللہ نے دیا ہے اس سے آخرت کا گھر حاصل کر اور اپنا حصہ دنیا میں سے نہ بھول اور بھلائی کر جس طرح اللہ نے تیرے ساتھ بھلائی کی ہے اور ملک میں فساد کا خواہاں نہ ہو بے شک اللہ فساد کرنے والوں کو پسند نہیں کرتا				
Jalandhry	اور جو (مال) تم کو خدا نے عطا فرمایا ہے اس سے آخرت کی بھلائی طلب کیجئے اور دنیا سے اپنا حصہ نہ بھلائیے اور جیسی خدا نے تم سے بھلائی کی ہے (ویسی) تم بھی (لوگوں سے) بھلائی کرو۔ اور ملک میں طالب فساد نہ ہو۔ کیونکہ خدا فساد کرنے والوں کو دوست نہیں رکھتا				
YusufAli	"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."				
M.Khan	But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world, and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidūn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).				
Pickthal	But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,				
Shakir	And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.				

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۖ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

I have been given	أُوتِيْتُهُ	Only because	إِنَّمَا	He said	قَالَ
With me	عِنْدِي	Knowledge	عِلْمٍ	(on)	عَلَىٰ
That	أَنَّ	He know	يَعْلَمُ	Did not	أَوَلَمْ
Destroyed	أَهْلَكَ	Has	قَدْ	Allah	اللَّهُ
The generations	الْقُرُونِ	Of	مِنْ	Before him	مِنْ قَبْلِهِ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

(were) stronger	أَشَدُّ	(he)	هُوَ	Who	مَنْ
And greater	وَأَكْثَرُ	In might	قُوَّةَ	Than him	مِنْهُ
Will be questioned	يُسْأَلُ	But not	وَلَا	In collecting (money)	جَمْعًا
The criminals	الْمُجْرِمُونَ	Their sins	ذُنُوبِهِمْ	Of	عَنْ

Translit	<i>Qāla 'Innamā 'Ūtūhu 'Alā 'Ilmin 'Indī 'Awalam Ya'lam 'Anna Allāha Qad 'Ahlaka MinQablihi Mina Al-Qurūni Man Huwa 'Ashaddu Minhu Qūwatan Wa 'Aktharu Jam'āan Wa Lā Yus'alu 'An Dhunūbihimu Al-Mujrimūna</i>
AhmedAli	کہا یہ تو مجھے ایک ہنر سے ملا ہے جو میرے پاس ہے کیا اسے معلوم نہیں کہ اللہ نے اس سے پہلے بہت سی امتیں جو اس سے قوت میں بڑھ کر اور جمعیت میں زیادہ تھیں ہلاک کر ڈالی ہیں اور گناہگاروں سے ان کے گناہوں کے بارے میں پوچھا نہیں جائے گا
Jalandhry	بولاکہ یہ (مال) مجھے میری دانش (کے زور) سے ملا ہے کیا اس کو معلوم نہیں کہ خدا نے اس سے پہلے بہت سی امتیں جو اس سے قوت میں بڑھ کر اور جمعیت میں بیشتر تھیں ہلاک کر ڈالی ہیں۔ اور گناہگاروں سے ان کے گناہوں کے بارے میں پوچھا نہیں جائے گا
YusufAli	He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him (whole) generations— which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.
M.Khan	He said: "This has been given to me only because of knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimūn (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account).
Pickthal	He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.
Shakir	He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ

إِنَّهُ لَدُوُّ حَظٍّ عَظِيمٍ ﴿٧٩﴾

His people	قَوْمِهِ	Before	عَلَى	So he went forth	فَخَرَجَ
Said	قَالَ	His pomp	زِينَتِهِ ۖ	In	فِي
(of) the life	الْحَيَاةَ	Desires	يُرِيدُونَ	Those who were	الَّذِينَ
We had	لَنَا	Ah, would that	يَا لَيْتَ	Worldly	الدُّنْيَا
Has been given	أُوتِيَ	Of wehat	مَا	The like	مِثْلَ
(is) the owner	لَدُوُّ	Verily he	إِنَّهُ	Korah	قَارُونُ
		great	عَظِيمٍ	(of) fortune	حَظٍّ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Translit	<i>Fakharaja `Alá Qawmihi Fī Zīnatihi Qāla Al-Ladhīna Yurīdūna Al-Ĥayāata Ad-Dunyā Yālayta Lanā Mithla Mā `Ūtiya Qārūnu 'Innahū Ladhū Ĥaẓẓin `Aẓīmīn</i>
AhmedAli	اپنی قوم کے سامنے اپنے ٹھاٹھ سے نکلا جو لوگ دنیا کی زندگی کے طالب تھے کہنے لگے اے کاش ہمارے لیے بھی دیا جوتا عیسا کہ قارون کو دیا گیا ہے بے شک وہ بڑے نصیب والا ہے
Jalandhry	تو (ایک روز) قارون (ہڑی) آرائش (اور ٹھاٹھ) سے اپنی قوم کے سامنے نکلا۔ جو لوگ دنیا کی زندگی کے طالب تھے کہنے لگے کہ جیسا (مال و متاع) قارون کو ملا ہے کاش ایسا ہی ہمیں بھی ملے۔ وہ تو بڑا ہی صاحب نصیب ہے
YusufAli	So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the life of this World: "Oh that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune."
M.Khan	So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn (Korah) has been given! Verily, he is the owner of a great fortune."
Pickthal	Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that unto us had been give like of what hath been given unto Korah! Lo! he is lord of rare good fortune.
Shakir	So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given; most surely he is possessed of mighty good fortune.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا

الصَّابِرُونَ ﴿80﴾

Were given	أُوتُوا	Those who	الَّذِينَ	And said	وَقَالَ
The reward	ثَوَابُ	Woe to you	وَيَلَكُمْ	Trhe knowledge	الْعِلْمَ
For those who	لِمَنْ	(is) better	خَيْرٌ	(of) Allah	اللَّهِ
Righteous (deeds)	صَالِحًا	And do	وَعَمِلَ	Believe	آمَنَ
Except	إِلَّا	Shall attain it	يُلْقَاهَا	And none	وَلَا
				Those who are patient	الصَّابِرُونَ

Translit	<i>Wa Qāla Al-Ladhīna `Ūtū Al-`Ilma Waylakum Thawābu Allāhi Khayrun Liman `Āmana Wa `Amila Ṣālihāan Wa Lā Yulaqqāhā 'Illā Aṣ-Ṣābirūna</i>
AhmedAli	اور علم والوں نے کہا تم پر افسوس ہے اللہ کا ثواب بہتر ہے اس کے لیے جو ایمان لایا اور نیک کام کیا مگر صبر کرنے والوں سوا نہیں ملا کرتا
Jalandhry	اور جن لوگوں کو علم دیا گیا تھا وہ کہنے لگے کہ تم پر افسوس۔ مومنوں اور نیکوکاروں کے لئے (جو) ثواب خدا (کے ہاں تیار ہے وہ) کہیں بہتر ہے اور وہ صرف صبر کرنے والوں ہی کو ملے گا
YusufAli	But those who had been granted (true) knowledge said: "Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."
M.Khan	But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sabirun (the patient in following the truth)."
Pickthal	But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.



Shakir	And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.
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فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

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And his dwelling place (home)	وَبِدَارِهِ	Him	بِهِ	So We caused to swallow	فَخَسَفْنَا
There was	كَانَ	Then not	فَمَا	The earth	الْأَرْضَ
Group (party)	فِئَةٍ	Any	مِنْ	For him	لَهُ
Allah	اللَّهُ	against	مِنْ دُونِ	To help him	يَنْصُرُونَهُ
Of	مِنْ	Was he	كَانَ	And not	وَمَا
				Those who could save themselves	الْمُنْتَصِرِينَ

Translit	<i>Fakhasafnā Bihi Wa Bidārihi Al-'Arḍa Famā Kāna Lahu Min Fi'atin Yanṣurūnahu Min Dūni Allāhi Wa Mā Kāna Mina Al-Muntaṣirīna</i>
AhmedAli	پھر ہم نے اسے اور اس کے گھر کو زمین میں دھنسا دیا پھر اس کی ایسی کوئی جماعت نہ تھی جو اسے اللہ سے بچا لیتی اور نہ وہ خود بچ سکا
Jalandhry	پس ہم نے قارون کو اور اس کے گھر کو زمین میں دھنسا دیا تو خدا کے سوا کوئی جماعت اس کی مددگار نہ ہو سکی۔ اور نہ وہ بدلہ لے سکا
YusufAli	Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allāh, nor could he defend himself.
M.Khan	So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.
Pickthal	So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allāh, nor was he of those who can save themselves.
Shakir	Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allāh nor was he of those who can defend themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۚ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيَكَآَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

Had desired	تَمَنَّا	Those who	الَّذِينَ	And began	وَأَصْبَحَ
To say	يَقُولُونَ	The day before	بِالْأَمْسِ	His position	مَكَانَهُ
Exends (enlarge)	يَبْسُطُ	Allah	اللَّهُ	Know you not that	وَيَكَآَنَّ
He pleases	يَشَاءُ	To whomsoever	لِمَنْ	The provision	الرِّزْقَ
And restricts it	وَيَقْدِرُ ۚ	His slaves	عِبَادِهِ	Of	مِنْ
Was Gracious	مَنْ	That	أَنْ	Had it not been	لَوْلَا
He could have	لَخَسَفَ	To us	عَلَيْنَا	Allah	اللَّهُ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

caused the earth to swallow					
Not	لَا	Know you not that	وَيَكَاَنَّهُ	Us	بَنَّا
		The disbelievers	الْكَافِرُونَ	Be successful	يُفْلِحُ

Translit	Wa 'Aṣḥāḥ Al-Ladhīna Tamannaw Makānahu Bil-'Amsi Yaḥlūna Wayka'anna Allāha Yabsuṭu Ar-Rizqa Liman Yashā'u Min 'Ibādihī Wa Yaḥdiru Lawlā 'An Manna Allāhu 'Alaynā Lakhasafā Binā Wayka'annahu Lā Yuḥlihu Al-Kāfirūna
AhmedAli	اور وہ لوگ جو کل اس کے مرتبہ کی تمنا کرتے تھے آج صبح کو کہنے لگے کہ ہائے شامت! اللہ اپنے بندوں میں سے جس کے لیے چاہتا ہے روزی کشادہ کر دیتا ہے اور تنگ کر دیتا ہے اگر ہم پر اللہ کا احسان نہ ہوتا تو ہمیں بھی دھنسا دیتا ہائے! کافر نجات نہیں پاسکتے
Jalandhry	اور وہ لوگ جو کل اُس کے رتبے کی تمنا کرتے تھے صبح کو کہنے لگے ہائے شامت! خدا ہی تو اپنے بندوں میں سے جس کے لئے چاہتا ہے رزق فراخ کر دیتا ہے اور (جس کے لئے چاہتا ہے) تنگ کر دیتا ہے۔ اگر خدا ہم پر احسان نہ کرتا تو ہمیں بھی دھنسا دیتا۔ ہائے خرابی! کافر نجات نہیں پاسکتے
YusufAli	And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."
M.Khan	And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."
Pickthal	And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.
Shakir	And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

﴿83﴾

Last	الْآخِرَةُ	The home	الدَّارُ	That	تِلْكَ
Not	لَا	To those who	لِلَّذِينَ	We shall assign it	نَجْعَلُهَا
In	فِي	Pride	عُلُوًّا	Who want	يُرِيدُونَ
Mischief	فَسَادًا ۖ	Nor	وَلَا	The land	الْأَرْضِ
		(is) for the pious	لِلْمُتَّقِينَ	And the (good) end	وَالْعَاقِبَةُ

Translit	Tilka Ad-Dāru Al-'Ākhiratu Naj`aluhā Lilladhīna Lā Yurīdūna 'Ulūwāan Fī Al-'Arḍi Wa Lā Fasādāan Wa Al-'Āqibatu Lilmuttaqīna
AhmedAli	یہ آخرت کا گھر ہم انہیں کو دیتے ہیں جو ملک میں ظلم اور فساد کا ارادہ نہیں رکھتے اور نیک انجام تو پر ہیروز گاروں ہی کا ہے

## The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Jalandhry	وہ (جو) آخرت کا گھر (ہے) ہم نے اُسے اُن لوگوں کے لئے (تیار) کر رکھا ہے جو ملک میں ظلم اور فساد کا ارادہ نہیں رکھتے اور انجام (نیک) تو پرہیزگاروں ہی کا ہے
Yusuf Ali	That House of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous.
M.Khan	That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (pious righteous persons - see V.2:2).
Pickthal	As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).
Shakir	(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

The good deed	بِالْحَسَنَةِ	Brings	جَاءَ	Who ever	مَنْ
Thereof	مِنْهَا ۖ	The better (will be)	خَيْرٌ	For him	فَلَهُ
The evil deed	بِالسَّيِّئَةِ	Brings	جَاءَ	And whosoever	وَمَنْ
Those who	الَّذِينَ	Will be rewarded	يُجْزَى	Then not	فَلَا
Except	إِلَّا	The evil deeds	السَّيِّئَاتِ	Do	عَمِلُوا
Do	يَعْمَلُونَ	They used	كَانُوا	What	مَا

Translit	Man Jā'a Bil-Ĥasanati Falahu Khayrun Minhā Wa Man Jā'a Bis-Sayyi'ati Falā Yujzā Al-Ladhīna `Amilū As-Sayyi'āti 'Illā Mā Kānū Ya`malūna
Ahmed Ali	جو بھلائی لے کر آیا اسے اس سے بہتر ملے گا اور جو برائی لے کر آیا پس برائیاں کرنے والوں کو وہی سزا ملے گی جو کچھ وہ کرتے تھے
Jalandhry	جو شخص نیکی لے کر آئے گا اس کے لئے اس سے بہتر (صلہ موجود) ہے اور جو برائی لائے گا تو جن لوگوں نے برے کام کئے ان کو بدلہ بھی اسی طرح کا ملے گا جس طرح کے وہ کام کرتے تھے
Yusuf Ali	If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.
M.Khan	Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof, and whosoever brings evil (polytheism along with evil deeds) then, those who do evil deeds will only be requited for what they used to do.
Pickthal	Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.
Shakir	Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

# إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

Has enjoined (given)	فَرَضَ	He Who	الَّذِي	Verily	إِنَّ
Will surely bring you	لَرَادُّكَ	The Quran	الْقُرْآنَ	(on) you	عَلَيْكَ
Say	قُلْ	The place of return	مَعَادٍ	To	إِلَيَّ
(of) him who	مَنْ	(is) Most Aware	أَعْلَمُ	My Lord	رَبِّي
And (of) him who	وَمَنْ	Guidance	بِالْهُدَىٰ	Brings	جَاءَ
Error	ضَلَالٍ	(is) in	فِي	(he)	هُوَ
				manifest	مُبِينٍ

Translit	'Inna Al-Ladhī Farāda `Alayka Al-Qur`āna Larādduka 'Ilā Ma`ādin Qul Rabbī 'A`lamu ManJā'a Bil-Hudā Wa Man Huwa Fī Ḍalālin Mubīnin
AhmedAli	جس نے تم پر قرآن فرض کیا وہ تمہیں لوٹنے کی جگہ پھیر لائے گا کہہ دو میرا رب خوب جانتا ہے کہ ہدایت کون لے کر آیا ہے اور کون صریح گمراہی میں پڑا ہوا ہے
Jalandhry	(اے پیغمبر) جس (خدا) نے تم پر قرآن (کے احکام) کو فرض کیا ہے وہ تمہیں بازگشت کی جگہ لوٹا دے گا۔ کہہ دو کہ میرا پروردگار اس شخص کو بھی خوب جانتا ہے جو ہدایت لے کر آیا اور (اس کو بھی) جو صریح گمراہی میں ہے
YusufAli	Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."
M.Khan	Verily, He Who has given you (O Muhammad SAW) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad SAW): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."
Pickthal	Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is best aware of him who bringeth guidance and him who is in error manifest.
Shakir	Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

# وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ

## ﴿٨٦﴾

Expecting (hoping)	تَرْجُو	You were	كُنْتَ	And not	وَمَا
To you	إِلَيْكَ	Would be sent down	يُلْقَىٰ	That	أَنْ
As a mercy	رَحْمَةً	But	إِلَّا	The Book	الْكِتَابُ
So no	فَلَا	Your Lord	رَبِّكَ	From	مِنْ

# The Holy Quran

The Story

Sura # 28 – 88 Verses - Makkah

سورة القصص

Of the disbelievers	لِلْكَافِرِينَ	A supporter	ظَهيرًا	Be	تَكُونَنَّ
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Translit	Wa Mā Kunta Tarjū 'An Yulqā 'Ilayka Al-Kitābu 'Illā Rahmatan Min Rabbika Falā Takūnanna Žahīrāan Lilkāfirīna				
AhmedAli	اور تمہیں امید نہ تھی کہ تم پر کتاب اتاری جائے گی مگر تمہارے رب کی مہربانی ہوئی پھر تم کافروں کی طرفداری نہ کرنا				
Jalandhry	اور تمہیں امید نہ تھی کہ تم پر کتاب نازل کی جائے گی۔ مگر تمہارے پروردگار کی مہربانی سے (نازل ہوئی) تو تم ہرگز کافروں کے مددگار نہ ہونا				
YusufAli	And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: therefore lend not thou support in any way to those who reject (Allah's Message).				
M.Khan	And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.				
Pickthal	Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.				
Shakir	And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.				

وَلَا يَصُدُّنَكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ ۖ وَادْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

From	عَنْ	Turn you away	يَصُدُّنَكَ	And not	وَلَا
After	بَعْدَ	(of) Allah	اللَّهِ	The signs	آيَاتِ
To you	إِلَيْكَ ۖ	They have been sent down	أُنْزِلَتْ	When	إِذْ
Your Lord	رَبِّكَ ۖ	To	إِلَىٰ	And invite	وَادْعُ
Of	مِنْ	Be	تَكُونَنَّ	And not	وَلَا
				The polytheists	الْمُشْرِكِينَ

Translit	Wa Lā Yaşuddunnaka `An 'Āyāti Allāhi Ba`da 'Idh 'Unzilāt 'Ilayka Wa Ad`u 'Ilā Rabbika Wa Lā Takūnanna Mina Al-Mushrikīna				
AhmedAli	اور وہ تمہیں اللہ کی آیتوں سے بعد اس کے کہ تم پر نازل ہو چکی ہیں روک نہ دیں اور اپنے رب کی طرف بلا اور مشرکوں میں ہرگز شامل نہ ہو				
Jalandhry	اور وہ تمہیں خدا کی آیتوں کی تبلیغ سے بعد اس کے کہ وہ تم پر نازل ہو چکی ہیں روک نہ دیں اور اپنے پروردگار کو پکارتے رہو اور مشرکوں میں ہرگز نہ ہو				
YusufAli	And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah.				
M.Khan	And let them not turn you (O Muhammad SAW) away from (preaching) the Ayât (revelations and verses) of Allāh after they have been sent down to you: and invite (men) to (believe in) your Lord, and be not of Al-Mushrikūn (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad SAW).				
Pickthal	And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).				
Shakir	And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.				

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

With	مَعَ	Call	تَدْعُ	And nto	وَلَا
Any other	آخَرَ ۚ	A god	إِلَهًا	Allah	اللَّهُ
But	إِلَّا	God	إِلَهَ	(there is) no	لَا
Thing	شَيْءٍ	Every	كُلُّ	He	هُوَ ۚ
His Face	وَجْهَهُ ۚ	Save	إِلَّا	Will perish	هَالِكٌ
And to Him	وَإِلَيْهِ	(is) the Decision	الْحُكْمُ	(to Him)	لَهُ
				You shall be returned (all)	تُرْجَعُونَ

Translit	<i>Wa Lā Tad`u Ma`a Allāhi 'Ilāhān 'Ākhara Lā 'Ilāha 'Illā Huwa Kullu Shay'in Hālikun 'Illā Wajhahu Lahu Al-Hukmu Wa 'Ilayhi Turja`ūna</i>
AhmedAli	اور اللہ کے ساتھ اور کسی معبود کو نہ پکار اس کے سوا اور کوئی معبود نہیں اس کی ذات کے سوا ہر چیز فنا ہونے والی ہے اسی کا حکم ہے اور اسی کی طرف تم لوٹ کر جاؤ گے
Jalandhry	اور خدا کے ساتھ کسی اور کو معبود (سمجھ کر) نہ پکارنا اس کے سوا کوئی معبود نہیں۔ اس کی ذات (پاک) کے سوا ہر چیز فنا ہونے والی ہے۔ اسی کا حکم ہے اور اسی کی طرف تم لوٹ کر جاؤ گے
YusufAli	And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To him belongs the Command, and to him will ye (all) be brought back.
M.Khan	And invoke not any other ilāh (god) along with Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.
Pickthal	And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.
Shakir	And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back.